

MANUALS OF THE NEW TESTAMENT

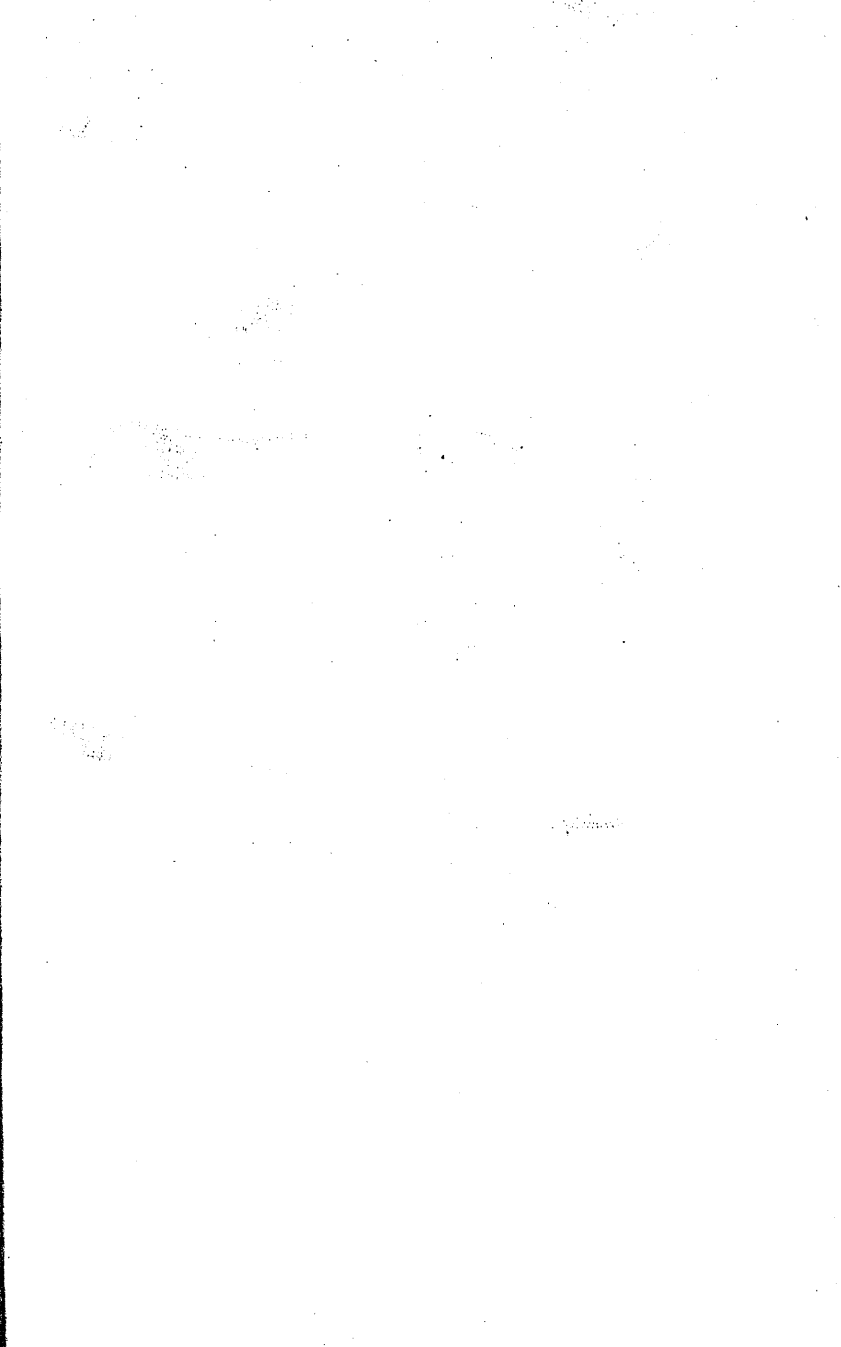
BY T. H. STOKOE, D.D.

VOL. III FIRST DAYS AND EARLY
LETTERS OF THE CHURCH

OXFORD: AT THE CLARENDON PRESS

The University of Chicago
Library







FIRST DAYS AND EARLY LETTERS OF THE CHURCH

BY THE

REV. T. H. STOKOE, D.D.

||
RECTOR OF WADDINGTON, LINCOLN

PART I

FIRST DAYS OF THE CHURCH

OXFORD

AT THE CLARENDON PRESS

1903

BS2400

.S8

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH
NEW YORK



Div.

P R E F A C E

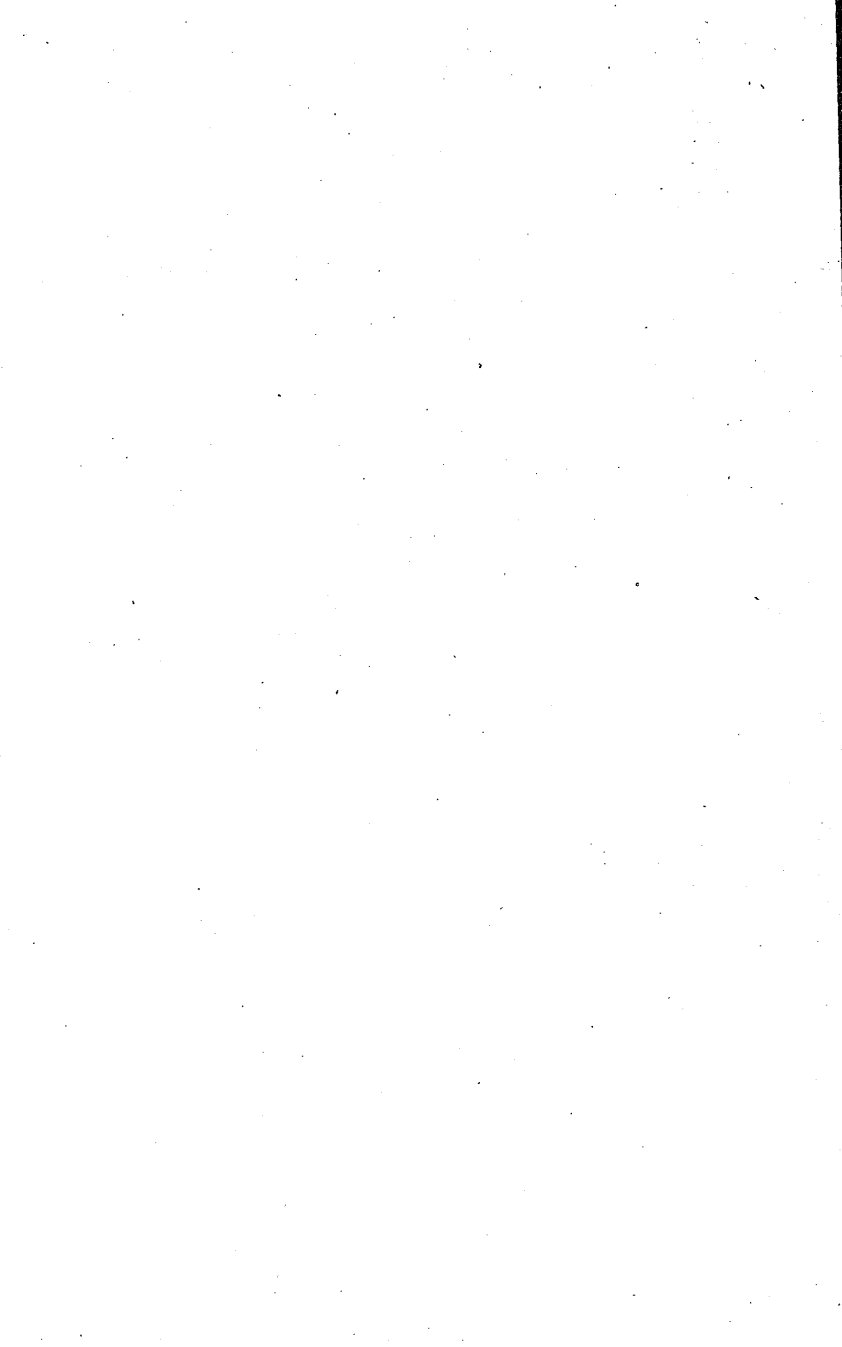
PART I of this volume deals with the events recorded in the earlier portion of the Acts of the Apostles; the Conversion of St. Paul alone being omitted, as belonging to the volume on his *Life and Letters*. This Part I and Part I of the latter volume together furnish a complete Manual of the Book of Acts.

The design of Part II of this volume is to provide an annotated summary of each of the non-Pauline Epistles, (the Epistle to the Hebrews being included among these), to correspond to the accounts given in my other volume of St. Paul's *Letters*. An Appendix is added on the Book of Revelation.

My best thanks are again due to Dr. Sanday, whose kind supervision has been extended to the present volume.

T. H. S.

WADDINGTON,
Dec. 1902.



CONTENTS OF PART I

	PAGE
INTRODUCTION TO THE ACTS OF THE APOSTLES . . .	I

I. THE BEGINNINGS OF THE APOSTOLIC CHURCH.

1. Author's Introduction. Election of Matthias (Acts i. 1-26)	5
2. The Pentecostal gift. Peter's speech (Acts ii. 1-41) . . .	8

II. THE WORK OF THE CHURCH IN JERUSALEM.

3. First Church organization. First recorded miracle (Acts ii. 42-iv. 4)	13
4. Peter and John before the Sanhedrin. Community of goods (Acts iv. 5-v. 11)	17
5. Second arrest. Discussion in Sanhedrin. Appointment of Deacons (Acts v. 12-vi. 7)	21
6. Persecution and defence of Stephen (Acts vi. 8-vii. 29) . . .	25
7. Stephen's defence continued. His martyrdom (Acts vii. 30-viii. 3)	30

III. CHURCH EXTENSIONS IN AND BEYOND PALESTINE.

8. Conversions in Samaria. Philip the Evangelist (Acts viii. 4-40)	35
9. Peter's missionary work. Summons to Caesarea (Acts ix. 32-x. 23)	39
10. Conversion of Cornelius. Peter's report at Jerusalem (Acts x. 23-xi. 18)	43
11. Further account of work and persecutions. Death of Herod (Acts xi. 19-xii. 23)	47

SUPPLEMENTAL NOTES.

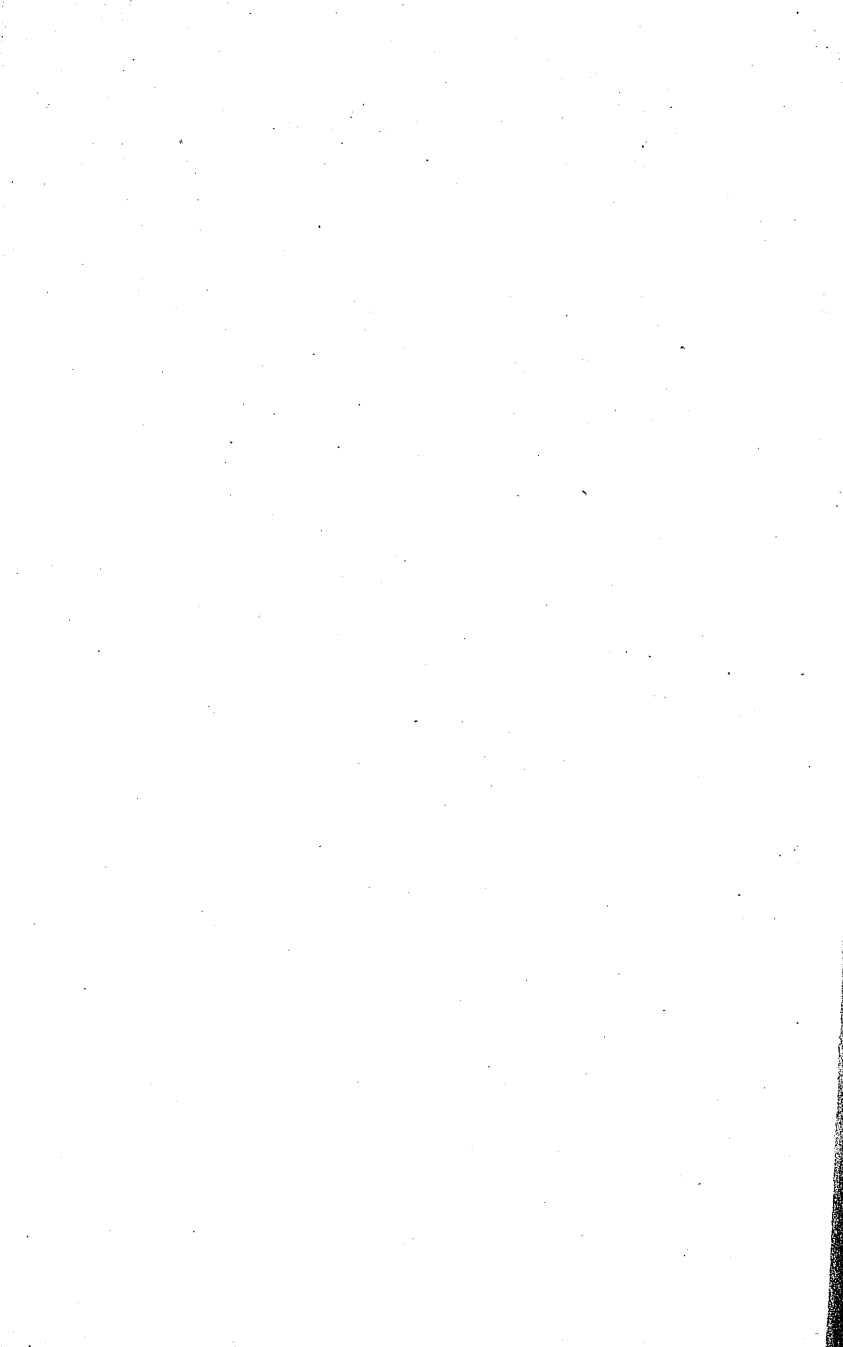
A. THE GROWTH OF THE CHURCH IN THE FIRST DAYS . . .	53
B. THE ORGANIZATION OF THE CHURCH IN THE FIRST DAYS	56
C. CHRONOLOGY OF THE EARLIER PART OF THE ACTS OF THE APOSTLES	59
INDEX	61

LIST OF ABBREVIATIONS IN PART I

A.V.	= Authorized Version of Bible.
R.V.	= Revised Version of Bible.
LXX.	= Septuagint.
<i>Vulg.</i>	= Vulgate.
O.T.	= Old Testament.
N.T.	= New Testament.
P.B.	= Prayer Book.
Alford	= Dean Alford's 'Greek Testament.'
Ellicott	= Bishop Ellicott's 'Commentary for English Readers.'
<i>Encycl. Bibl.</i>	= Cheyne and Black's 'Encyclopaedia Biblica.'
Eusebius, <i>H. E.</i>	= Eusebius' 'Ecclesiastical History.'
Expos. <i>G. T.</i>	= 'The Expositor's Greek Testament.'
Farrar, <i>M. B.</i>	= Dean Farrar's 'Messages of the Books.'
Farrar, <i>St. P.</i>	= Dean Farrar's 'Life and Work of St. Paul.'
Hastings, <i>D. B.</i>	= Hastings' 'Dictionary of the Bible.'
Joseph. <i>Ant.</i>	= Josephus' 'Antiquities of the Jews.'
Joseph. <i>B. J.</i>	= Josephus' 'Wars of the Jews.'
Luckock	= Dean Luckock's 'Footprints of the Apostles as traced by St. Luke.'
Moffatt, <i>H. N. T.</i>	= Moffatt's 'Historical New Testament.'
Page	= Page's 'Acts of the Apostles.'
Ramsay, <i>St. P.</i>	= Ramsay's 'St. Paul the Traveller and the Roman Citizen.'
Rendall	= Rendall's 'Acts of the Apostles.'
Salmon, <i>I. N. T.</i>	= Salmon's 'Introduction to the New Testament.'
S. C.	= 'Speaker's Commentary.'
Smith, <i>D. B.</i>	= Smith's 'Dictionary of the Bible.'
Smith, <i>H. G.</i>	= G. A. Smith's 'Historical Geography of the Holy Land.'

LIST OF ABBREVIATIONS

- Stanley, *J. C.* = Dean Stanley's 'Jewish Church.'
Stanley, *S. and P.* = Dean Stanley's 'Sinai and Palestine.'
Wordsworth = Bishop Wordsworth's 'Greek Testament.'
O. T. Hist. = The Author's 'Old Testament History for
Schools.'
Gosp. = The Author's 'Manual of the Four Gospels.'
L. L. P. = The Author's 'Life and Letters of St. Paul.'



INTRODUCTION

THE BOOK OF THE ACTS OF THE APOSTLES.

THE questions of the authorship of the Acts of the Apostles, and the time and place of its composition, have been dealt with in the 'Life and Letters of St. Paul' (i. 95-98). The following points connected with the book remain to be considered here.

The title of the book. The familiar title, 'The Acts of the Apostles,' does not accurately describe the contents of this valuable work¹. The writer tells us little about any of the Twelve except St. Peter, who is the prominent figure in the first and shorter of the two sections into which it may be divided. St. John is coupled with St. Peter on three occasions (cp. ch. iii. 1, 3, 4, 11; ch. iv. 13, 19; ch. viii. 14), and the martyrdom of James, the son of Zebedee, is briefly referred to (cp. ch. xii. 2). But we have no mention by name of any other of the Twelve, except the list given in ch. i. 13. On the other hand, we have in the earlier part of the book accounts of some who were not Apostles, as Stephen (cp. ch. vi. 5-viii. 2) and Philip (cp. ch. viii. 5-13, 26-40); while the latter part, commencing at ch. xii. 24, is almost entirely occupied with the

¹ It is variously described by early writers as 'Acts,' 'The Acts,' 'Acts of Apostles,' and 'The Acts of the Apostles' (see Smith, *D. B.* i. pt. i. 25).

The title, "Acts of the Apostles," does not come from the author, and is misleading. He probably called his book by the then common title of "Acts" only' (Farrar, *M. B.* 131).

The book, in its original design, was attached to the third Gospel as 'a further chapter of the Saviour's history,' speaking and acting now through His Apostles and Saints. A separate title was therefore not needed, until the two books became detached, as they are in the Canon of Scripture. Then the name of Acts (*πράξεις*) was given to the second part (see Rendall, 1, 2).

history of St. Paul. In the first stages of this history his colleague, Barnabas, already mentioned in ch. iv. 36, 37 and in ch. xi. 22-25, 30, is also a prominent figure.

Object of the book. The book, then, was clearly not designed to give anything like a complete account of the work of the twelve Apostles. Its main object was rather to show how Judaism was supplanted by Christianity, and to trace the various stages in the extension of the Gospel. Different suggestions have been made as to further purposes, which were subordinate to these. Thus the treatise is said to have had also a political aim, supplying evidence of the toleration shown by the Roman authorities in the early days of the new faith, and appealing for a continuance of the same forbearance². Others have regarded it as designed to set forth the claims of St. Peter or of St. Paul to the foremost place in the Church³; or, by showing the authority of these leaders to be equal⁴, to reconcile the two parties into which the first Christians were divided, as followers of one or the other. The treatise is undoubtedly of the greatest value, being the only authentic history of the first

² 'The new faith was not yet legally proscribed. Suspicion had to be averted from it, if possible. . . . "Acts" is an appeal for, because it is a series of reminiscences of, Imperial respect and consideration' (Moffatt, *H. N. T.* 412; cp. *Encycl. Bibl.* i. 42).

³ But St. Peter passes almost out of sight after the twelfth chapter, the only subsequent mention of him being on an occasion when the position which he holds, though a prominent one, is subordinate to that of St. James (cp. ch. xv. 7, 13, 19). As regards St. Paul, 'the long series of trials, labours, and sufferings, to which the Apostle himself bears witness in 2 Cor. xi. 23-29,' and which would surely have been recorded here had the author desired to vindicate his supremacy, is mainly omitted (see S. C. ii. 322; *L. L. P.* ii. 72).

⁴ 'That a certain parallelism exists in the history of the Acts between Peter and Paul cannot be denied.' Thus each heals a lame man (cp. ch. iii. 6-8, and xiv. 8-10); each inflicts a miraculous punishment (cp. ch. v. 5, 6, 10, and xiii. 11); each encounters and confounds a sorcerer (cp. ch. viii. 18-24, and xiii. 8-12); each has worship offered to him as a god (cp. ch. x. 25, and xiv. 11-13, xxviii. 6). But these coincidences are no evidence of any such design as is alleged (see Salmon, *J. N. T.* 335; *Expos. G. T.* ii. 15, 16).

days of the Church, without which we should have no reliable account of the earliest stages in the spread of the Christian faith.

The Author's sources of information. The writer was clearly a companion of St. Paul in much of his travels and varied experiences up to the second Roman imprisonment (cp. 2 Tim. iv. 11)⁵. The information required for the latter part of the book was doubtless mainly derived from the Apostle himself, some passages (those called the 'we sections') being taken from the Author's own notes of travel. For the earlier part he must have been dependent on information gathered from various sources (see *L. L. P.* i. 95, 96). Besides such documents as were available, the following were probably his authorities for different portions:—

- (a) Mnason of Cyprus, described as 'an early disciple' (cp. ch. xxi. 16, R. V.), may have related some of the earlier events recorded.
- (b) St. Mark may have contributed much of the account of St. Peter, and the earlier notices of Barnabas, his own 'cousin' (cp. Col. iv. 10, R. V.)⁶.
- (c) Philip the Deacon (cp. ch. vi. 5), or Evangelist (cp. ch. xxi. 8), probably supplied his own experiences recounted in ch. viii.
- (d) This same Philip, and other residents at Caesarea, may have furnished the whole story about Cornelius given in ch. x.
- (e) The account of Herod Agrippa I, given in ch. xii, may have come from Manaen, the 'foster-brother' (cp. ch. xiii. 1, R. V.) of Herod the tetrarch.
- (f) We may conclude that St. Paul, as having been present at the trial and martyrdom of St. Stephen, furnished the accounts of these in ch. vi. 9—viii. 1).

⁵ For the authorship by St. Luke, see *L. L. P.* i. 96, 97.

⁶ Unless the latter were derived from Barnabas himself. The account of St. Peter's imprisonment and escape, as given in ch. xii, was almost certainly contributed by St. Mark.

- (g) It has been supposed that some particulars relating to the Church at Jerusalem may have been got from the three 'pillars' (cp. Gal. ii. 9), James, Peter, and John, especially the account of the Council in ch. xv. It is, however, doubtful whether St. Luke was ever much in contact with James and John. Silas, described as a 'chief man among the brethren' at Jerusalem (cp. ch. xv. 22), is a more likely authority for these.

Divisions of the book. The book may be broadly divided into two parts:—

1. Ch. i to ch. xii, occupied mainly with the doings of St. Peter.

2. Ch. xiii to ch. xxviii, describing the work of St. Paul.

The following division has also been made:—

1. Introduction, ch. i. 1-26.

2. The main narrative, sub-divisible into:—

(a) Ch. ii to ch. v: the Hebraic period.

(b) Ch. vi to ch. xii: the Transitional period.

(c) Ch. xiii to ch. xxviii: the Gentile period⁷.

It is said again that 'the picture is cut up, as it were, into six panels, each labelled with a general summary of progress':—

(a) Ch. i. 1 to vi. 7. The Church in Jerusalem.

(b) Ch. vi. 8 to ix. 31. Its extension throughout Palestine.

(c) Ch. ix. 32 to xii. 24. Its extension to Antioch.

(d) Ch. xii. 25 to xvi. 5. Its extension to Asia Minor.

(e) Ch. xvi. 6 to xix. 20. Its extension to Europe.

(f) Ch. xix. 21 to xxviii. 31. Its extension to Rome⁸.

⁷ See Smith, *D. B.* i. pt. i. 27, 28. Of these three periods Bishop Lightfoot there says that the second is the most instructive, and is that on which the narrative of the Acts hinges.

⁸ See Hastings, *D. B.* i. 421. The first three of the divisions here given, except ch. ix. 1-31, belong to the present volume.

I. THE BEGINNINGS OF THE APOSTOLIC CHURCH

I. INTRODUCTION. ELECTION OF MATTHIAS.

Acts i. 1-26.

THE account of the Ascension, with which the Acts of the Apostles opens, may be regarded as belonging to the Gospel narrative, and as supplementing the briefer notice in Luke xxiv. 50-53¹. But, from another point of view, it is an introduction to the Acts of the Apostles, telling of the work which lies before them, and assuring them of the divine power which will presently be given them to carry on that work.

Author's Introduction. The book commences with a reference to a former, or 'first' (R. V. mg.) treatise, addressed, like this, to Theophilus², in which the doings and teachings of Jesus have been described from the commencement of His ministry to the day on which He was 'received up'³ (R. V.). After His passion, in the forty days' interval between His Resurrection and His Ascension⁴, He had reappeared to His chosen disciples, solemnly charging them through the Holy Ghost⁵ to carry on the work of preaching the Gospel, and

¹ It has therefore been already referred to in *Gosp.* i. 183, 184.

² See *L. L. P.* i. 98. For Theophilus, see *Gosp.* i. 23. The name may have been given him when he was baptized as a Christian convert, and for secrecy and safety have been used only among Christians (see Ramsay, *St. P.* 388).

³ The word here for 'was received up' (*ἀνελήφθη*) is used of the Ascension in Mark xvi. 19, and 1 Tim. iii. 16. We find it also in the LXX version of Elijah's translation (cp. 2 Kings ii. 9-11). The cognate substantive (*ἀνάληψις*) is applied to the Ascension in Luke ix. 51 (see *Expos. G. T.* ii. 51).

⁴ This is the only mention in N. T. of the interval being forty days in length.

⁵ Some would connect the words 'through the Holy Ghost' with the choosing of the Apostles here referred to.

discoursing with them of the things concerning the kingdom of God⁶. At one of these interviews⁷ He had ordered them not to leave Jerusalem until the promised gift of the Spirit should have come to them (cp. Luke xxiv. 49)⁸, which impending Baptism with the Holy Ghost He contrasted, as John himself had done, with the preparatory baptism with water (cp. Luke iii. 16).

Commission given at the Ascension.—The writer next describes the Ascension itself⁹. The scene, he says, is Mount Olivet¹⁰, which is a Sabbath-day's journey from Jerusalem (cp. ver. 12)¹¹. The question there put by the disciples shows that they still retained their old delusion as to the nature of their Master's kingdom: and the answer to this was at once a reproof to their curiosity, and a prediction of their future work in its three stages—the conversion first of Jews, then of Samaritans, and lastly of Gentiles¹². After this the Lord is taken up, and a cloud of glory hides Him from the disciples' sight¹³. As they stand

⁶ On the probable meaning of this phrase here, see *Gosp.* i. 183.

⁷ Some, regarding the word for 'being assembled,' &c. (συναλιζόμενος) as derived from the Greek for salt (ἅλς), have translated it, 'eating with them' (see A. V. mg., R. V. mg.). So it is rendered in *Vulg.* by *convescens*.

⁸ The gift was to be after 'not many,' i.e. after ten days. There was, however, a tradition that the Apostles, in accordance with a divine command, remained at Jerusalem for twelve years.

⁹ 'This occasion near Bethany is distinct from that at Jerusalem' referred to in ver. 4 (see S. C. ii. 353).

¹⁰ Elsewhere in N. T. this is called 'the Mount of Olives.' The name 'Olivet' (Ἐλαιὼν: *Vulg.* 'Olivetum'), meaning 'an olive yard,' is used in Josephus, *Ant.* vii. ix. § 2 (cp. 2 Sam. xv. 30, A. V.).

¹¹ The scene of the Ascension is described in Luke xxiv. 50 as 'over against Bethany' (R. V.). We learn from John xi. 18 that the village of Bethany was fifteen furlongs, or more than twice a Sabbath-day's journey, from Jerusalem; but the name 'Bethany' seems to have been given to the whole of the eastern slope of the hill.

¹² This may be contrasted with the first commission to the Twelve (see *Gosp.* i. 94), and with the mission of the Seventy (see *Gosp.* ii. 29).

¹³ For the 'cloud,' compare the account of the Transfiguration (cp. Mark ix. 7; Luke ix. 34, 35; 2 Pet. i. 17). The word here for 'was taken up' (ἐπὶ ἥραθη) is different from that in ver. 2.

gazing after Him, the message of angels again tells them of the work they have to do before He returns in His glory. The Eleven then go back to Jerusalem, and assemble in 'the upper chamber, where they were abiding' (R. V.)¹⁴; and there, joined by certain women, and by the Lord's mother and brethren, they continue steadfast in prayer¹⁵.

Election of a successor to Judas. There is only one event recorded in the ten days' interval between the Ascension and the descent of the Spirit. It is the performance of that which the Apostles feel to be their first duty, the filling up the vacancy in their number. Jesus had chosen Twelve, and had foretold the time when they should sit as judges on twelve thrones (cp. Matt. xix. 28). The disciples in Jerusalem, 120 in number¹⁶, are gathered together, and Peter explains to them the object for which they have been convened. A successor must be appointed in place of the traitor Judas, whose terrible fate is here again described. Having purchased a field with the reward of his treachery, which was henceforth to be known in Jerusalem as 'the field of blood,' he had fallen headlong there and burst asunder¹⁷. Two passages (Ps. lxxix. 25, cix. 8) are quoted as

¹⁴ In Luke xxiv. 52 it is said that they returned 'with great joy,' since they now understood their Lord's exaltation. The words used there, 'were continually in the Temple,' probably mean that they resorted thither at the regular hours of prayer; not, as some have supposed, that the upper room was within the Temple precincts (see S. C. ii. 355).

The expression 'were abiding' (R. V.) does not imply that they dwelt in this room. This 'upper chamber' (R. V. *ὑπερφῶν*) was probably that set apart for retirement or prayer, above the guest-chamber (*κατάλυμα* or *ἀνώγειον*: *Vulg.* 'coenaculum'), spoken of in Luke xxii. 11, 12, which was the room used for meals (see Expos. G. T. ii. 60).

¹⁵ For the women, cp. Luke viii. 2, 3, xxiii. 55. This is the last mention in N. T. of the Lord's mother.

We read in John vii. 5 that our Lord's brethren at first did not believe on Him, but they had probably been converted by the news of His Resurrection. For the meaning of 'brethren,' see *Gosp.* i. 92, 93; and for the Twelve, see *Gosp.* i. 83, 188-192.

¹⁶ We read in 1 Cor. xv. 6 of '500 brethren,' but most of these had apparently now dispersed to their homes in Galilee or elsewhere.

¹⁷ This account of Judas's end is probably not part of St. Peter's speech,

predicting the desolation of his house and the transfer of his 'overseership' (R. V. mg.). Two of those disciples who are present are then 'put forward' (R. V.) as eligible: each having been a companion of the Lord throughout His ministry, and so being fitted by personal experience to be a witness both to the fact and to the meaning of the Resurrection. These two are Joseph, called by his countrymen 'Barsabbas' (R. V.), and having also, according to a common practice (cp. ch. xv. 37), the Roman surname of Justus; and Matthias¹⁸. The election is to be by lot; but a solemn prayer is first offered to the omniscient Lord, to show the one whom He has chosen as the successor of that Judas who 'fell away' that he might go to his own place. The lots are given forth, and Matthias, who is marked out by these for the office, is at once numbered with the eleven Apostles¹⁹.

2. THE PENTECOSTAL GIFT. ST. PETER'S SPEECH.

Acts ii. 1-41.

The gift of the Spirit. The interval of 'not many days' (ch. i. 5) has now passed, and the day of Pentecost¹ has

but is designed by the historian for Theophilus and other Gentile readers. It is given in R. V. as a parenthesis.

For the apparent discrepancies from the account in Matt. xxvii. 3-10, see *Gosp.* i. 159.

¹⁸ 'Barsabbas,' the meaning of which is doubtful, is probably a patronymic, or name taken from his father. The 'Judas Barsabbas' of Acts xv. 22 may have been a brother of this Joseph.

Matthias, like Matthew (see *Gosp.* i. 79, 190), means 'the gift of God.' Matthias is not mentioned again in N. T.

According to Eusebius (*H. E.* i. 12), both of these who were 'put forward' (R. V.) belonged to the Seventy (see *Gosp.* ii. 28).

¹⁹ The prayer was probably addressed directly to the Lord Jesus Christ. Whether the lots were now given to the two themselves (see R. V. mg.), or to the others present, is uncertain.

Lots were used on various occasions in O. T. history (cp. Prov. xvi. 33), but this is the only instance of resorting to them recorded in N. T.

¹ This Festival was originally called 'the feast of harvest,' or 'the feast

arrived. The disciples, including probably the 120, are again gathered together, when the chamber where they are assembled is suddenly filled with a sound as of a violent gust of wind borne along. Tongues of fire are seen 'distributing themselves' (R. V. mg.) among those present, and resting upon each; a symbol of the first effect of this gift of the Spirit in the power to speak with other tongues. The sound being heard (see R. V.)² draws to the place multitudes of those Jews from all parts who are now dwelling or sojourning in Jerusalem³; and these are amazed to hear ignorant Galilaeans telling of the mighty works of God in the languages of the various nations to which they belong⁴. They ask each other in perplexity the meaning of this strange outburst, and some mockingly say that it is the effect of new wine.

of weeks' (see *O. T. Hist.* i. 171). The latter name, given to it as being seven weeks after the Passover, had now passed into the Greek 'Pentecost' (Πεντηκοστή), or 'the fiftieth day' (cp. Lev. xxiii. 16); this, unlike the other great Festivals, lasting for one day only. Occurring at a favourable season for travelling, it attracted more pilgrims than either of the others. As the feast of the first-fruits it was symbolically a fitting time for this first great gathering in of converts (see Ellicott, ii. 6).

² Some suppose that the scene of this, as well as of the previous meeting (see p. 7), was some part of the Temple, and that the multitude assembled there for prayer, on hearing the sound, hurried to the chamber (see Olshausen, iv. 253).

³ The word for 'dwelling' (κατοικοῦντες) seems to imply that these were not all visitors attracted by the Festival. Others may have been included who had come to Jerusalem, like St. Paul (cp. ch. xxii. 3), to study the Law; or who, after trading elsewhere, had now come to end their days there (see S. C. ii. 362).

⁴ The list which follows shows the various quarters in which the Jews of the Dispersion were settled—in the far East, in Syria and Asia Minor, in Africa, at Rome, among the coasts and islands of the Mediterranean, and in Idumaea. 'Elam' was an old name of Persia (cp. Gen. x. 22, &c.). By 'Asia' is meant, as usually in N. T., the Roman province of that name. There were large Jewish colonies at Alexandria in Egypt and at Cyrene (cp. *Gosp.* i. 168). 'Both Jews and proselytes' (R. V.) refers to the 'sojourners from Rome' (R. V.), the truth being thus impressed on Theophilus that heathen converts, as well as Jews by birth, were present. 'Cretes and Arabians' seems to have been added as an afterthought (see *Expos. G. T.* ii. 25, 26).

St. Peter's speech. The Apostles now come forward, St. Peter acting as their spokesman. He claims the attention of all present, and commences his speech by denying the charge of drunkenness, reminding his hearers that it is still only the third hour from sunrise⁵. That which they have seen and heard is the fulfilment of the prophecy of Joel (ch. ii. 28-32), in which the promise of deliverance from the great plague of locusts⁶ was followed by words telling of the abundant outpouring of the Holy Spirit in the Messianic times. The prophet had there declared that the spiritual gifts should vary in kind (cp. 1 Cor. xii. 4-6), and should be granted to those of various conditions; and he had added a description of the terrors which should precede the great and notable day of the Lord⁷, ending with a promise of salvation for all who should call on His name. The Apostle then recalls the recent outrage, by which One, whose divine commission had been fully attested by miracles, had, in fulfilment of the divine counsels, been condemned and crucified by Gentiles⁸. These counsels included the Resurrection of this same Jesus of Nazareth, for whom the 'pangs' (R. V.)⁹ of death must be loosed. Such release David had foretold (cp. Ps. xvi. 8-11),

⁵ This (9 o'clock) was 'the hour at which the morning sacrifice was offered in the Temple, until which it was the custom to fast' (Wordsworth, ii. 47). At the great Festivals the fast was prolonged to midday (see S. C. ii. 364). Compare Eccles. x. 16; Isa. v. 11; 1 Thess. v. 7.

⁶ For an account of this plague, which was in the time of King Uzziah, see Stanley, *J. C.* ii. 436.

⁷ The imagery by which these terrors are described seems to be borrowed partly from an eclipse (as in Isa. xiii. 10; Ezek. xxxii. 7, 8; Amos viii. 9; Matt. xxiv. 29, &c.) and partly from one of the great thunderstorms of Palestine (see Ellicott, ii. 11; Expos. *G. T.* ii. 80).

⁸ 'Lawless men' (R. V. *ἀνομοί*) seems rather to mean here, as in 1 Cor. ix. 21, 'men without the law' (R. V. *mg.*), or Gentiles.

⁹ The word for 'pains' (*ᾠδίνες*), meaning 'travail pangs' (cp. Matt. xxiv. 8), has been referred to the Resurrection, as a birth out of death, and to Christ, as 'the first-born from the dead' (cp. Col. i. 18; Rev. i. 5). It is probable, however, that St. Luke took the LXX rendering of a Hebrew word in Ps. xviii. 4 and xvi. 3, meaning 'cords' or 'snares,' which, as the expressions 'loosed' and 'holden' seem to imply, St. Peter had used (see Page, 91).

speaking of the rejoicing of One whose soul should not remain in Hades, nor His body be left to corrupt in the grave¹⁰. The Apostle explains that these words cannot refer to David himself, who died and was buried, and whose tomb is well known¹¹. They were clearly a prediction about one of his descendants, whom God should 'set upon His throne' (R. V.); and among these they can refer to none other than the Christ. That Jesus was so raised up all the disciples are ready to bear witness, and this Resurrection has been followed by His exaltation at the right hand of God, and by the pouring forth of the Spirit, the manifestation of which those present have just seen and heard. Another Psalm is appealed to as predicting this exaltation (cp. Ps. cx. 1)¹², by which, as they may rest assured, God has revealed that same Jesus whom they crucified as both Lord and Christ.

Effect of the speech. The effect of this speech is to fill the hearers with compunction¹³ at the thought of One, who is declared to be thus exalted by God, having been rejected and crucified. On their asking what reparation can be made for their share in this outrage, they are told that the one thing they can do is to prove the sincerity of their repentance by being baptized as followers of Him who has thus been revealed as the Christ. This will bring them remission of their sins, and a share in those spiritual gifts, which are not to be limited to a chosen few, but granted to all that are afar off¹⁴, as many

¹⁰ This passage is commonly given as one of the Scriptural proofs of the Article, 'He descended into Hell' ('Ἅδης). Other passages bearing on this doctrine are Luke xxiii. 43; Eph. iv. 9; 1 Pet. iii. 19.

¹¹ We learn from 1 Kings ii. 10 that he was buried in the city of David. His tomb is mentioned also in Neh. iii. 16.

¹² Our Lord Himself once quoted these same words (cp. Matt. xxii. 44, &c.). 'No passage of Scripture is so constantly referred to in N. T. as this 110th Psalm; cp. 1 Cor. xv. 25; Heb. i. 13, v. 6, vii. 17, 21, x. 23. It was always regarded by the Jews as Messianic' (Expos. G. T. ii. 89).

¹³ The word which tells here of the sting of remorse (*κατανύσσω*) is used of any overpowering emotion. In Rom. xi. 8 the cognate substantive (*κατανύξις*) denotes a spirit of stupor (see Expos. G. T. ii. 677).

¹⁴ Some have explained the words 'all that are afar off' of the Jews of the Dispersion. But they seem rather to refer to the heathen (cp. Eph. ii.

as God shall 'call unto Him' (R. V.). St. Peter follows up this exhortation and promise with many unrecorded words, protesting solemnly against the errors of that 'crooked' (R. V.) generation, from which they must separate themselves, as those accepting God's promise of salvation. The Apostle's words are welcomed; the first Christian Baptism is administered¹⁵; and there are added to the little company of believers no less than 3,000 converts.

13, 17), and to anticipate that wider diffusion of spiritual gifts, the commencement of which Peter was himself to witness and aid (cp. Acts x. 47, xi. 15).

¹⁵ The question has been raised whether this baptism was by affusion or immersion. 'The immersion of 3,000 persons,' it is said, 'in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose (Alford, ii. 25). On the other hand, it may be urged that the symbolic meaning of the rite (cp. Rom. vi. 3, 4) would be lost for these early converts, if mere affusion were employed, and that the baptizing may have extended over some days.

II. THE WORK OF THE CHURCH IN JERUSALEM

3. FIRST CHURCH ORGANIZATION. FIRST RECORDED MIRACLE.

Acts ii. 42—iv. 4.

First Church organization. A brief account is now given of the life and worship of the first converts. They diligently attend the expositions of the new faith given by the Apostles, and recognize that they are now members of one body, in a fellowship (cp. Phil. i. 5) which involves claims for mutual sympathy and help¹. They are regular in their observance of the solemn rite called 'the breaking of the bread²,' and in joining in those Christian prayers which have now replaced the old prayers of the synagogue. The feeling of reverential awe, which has come over all those who have seen or heard of the Pentecostal gift, is increased by the miracles that the Apostles work. The believers form one society³, so closely united that the wealthier members are even regarded as bound to provide for others that have need, and, selling their estates, give the proceeds of these with their personal property to a common

¹ 'The "fellowship" was not that of the Apostles only (A. V.), but of the Church in general, . . . an outward expression of the unity of spirit which knit the whole body together in one communion' (Rendall, 185).

² The use made of this expression elsewhere by St. Luke (cp. Acts xx. 7, xxvii. 35), and by St. Paul (cp. 1 Cor. x. 16, xi. 24), points to this being a reference to the Holy Communion.

³ The words 'were together' (*ἦσαν ἐπὶ τὸ αὐτό*) may refer to their assembling together in the Temple (cp. ch. v. 12). It is said that the numbers were too large for this (cp. ch. ii. 41, iv. 4), but many of those present at the Feast of Pentecost had probably now dispersed to their homes.

fund⁴. They are all regular in their attendance at the Temple services, while they break bread in their own houses⁵; they are simple-minded, full of joy and thankfulness, and win the goodwill of all the people. Their numbers go on daily increasing, as the Lord adds to the Church those that are being saved (see R. V.).

The first recorded miracle. One remarkable miracle, among the many wrought by the Apostles in these first days of the Church (cp. ch. ii. 43), is now recorded⁶. Peter and John, whom we find associated on different occasions⁷, have gone up Mount Moriah to the Temple together at the ninth hour, which is one of the hours of prayer⁸. A man, who has been a cripple from his birth, and has been placed daily by his friends at the Temple gate called Beautiful⁹, that he may ask alms of the worshippers, begs of the two Apostles. They gaze earnestly upon him, bidding him in turn look at *them*. He fixes

⁴ There are indications of a common fund in the time of our Lord's ministry, and this custom is now continued. But any idea of communism is inconsistent with the reference here to distribution according to need (cp. ch. iv. 35), and with many passages which speak of almsgiving among the early Christians.

The word for 'possessions' (κτῆματα: cp. ch. v. 1) means 'real property'; that for 'goods' (ὑπάρξεις: cp. Heb. x. 34) means 'personal property.'

⁵ R. V. translates the expression here (κατ' οἶκον) by 'at home'; A. V. by 'from house to house.' There may have been special houses at which this rite was performed.

⁶ This miracle is perhaps specially recorded as being the occasion of the first persecution (see Expos. G. T. ii. 102).

⁷ In the Gospels we find them mentioned together in Luke xxii. 8; John xviii. 16, xx. 6, &c.; in Acts, in ch. iv. 13 and ch. viii. 14.

⁸ This (3 p.m.) was the hour of the evening sacrifice; at which, as at the hour of the morning sacrifice, and at sunset, public prayers were offered.

⁹ No gate is called by this name of 'Beautiful' (Ὠραία) elsewhere. It was probably either the massive brazen gate on the east, called 'Nicanor,' because Judas Maccabaeus nailed to it the head and right hand of this enemy (cp. 1 Macc. vii. 47); or that called 'the gate Shushan,' near Solomon's porch, which had over it a picture of the Persian capital Susa (see Alford, ii. 29).

his eyes on them, hoping for a gift of money, but Peter tells him they have a greater boon for him—the gift of healing in the name of Jesus Christ of Nazareth. The two Apostles take him by the hand, and he at once stands up and begins to walk. As they enter the Temple together, the man thus restored leaping up in his delight and praising God, the people, who recognize him they have known so long as a suppliant at the Temple gate, are filled with amazement.

St. Peter's second speech. The man is still clinging to Peter and John when they reach the colonnade or cloister known as 'Solomon's porch' (cp. ch. v. 12)¹⁰. There a crowd of those who have heard of the miracle surrounds them, and to these Peter delivers his second recorded address. He commences by disclaiming for himself and his fellow Apostles any power of their own to work such a cure. He tells them how the God of their fathers has glorified his 'Servant' (R. V.) Jesus¹¹; the same whose release, when proposed by Pilate, they had refused, choosing instead the murderer Barabbas, and thus sharing the guilt of killing the Prince¹² (cp. ch. v. 31) of life; whom, as these Apostles can testify, God raised from the dead. It is faith in the name of Jesus that has given to this well-known cripple perfect soundness. St. Peter goes on to admit that the conduct of these men and of their rulers was due to ignorance (cp. ch. xiii. 27)¹³, and declares that all these things were the fulfilment of God's counsels (cp. ch. ii. 23), as revealed by the prophets. He bids them repent and 'turn again' (R. V.), that the record of their sins may be cancelled¹⁴, and so the coming

¹⁰ On Solomon's porch, see *Gosp.* i. 131.

¹¹ For 'Servant' (R. V.) instead of 'Son' or 'Child' (A. V.), see R. V. mg. A different word (*viós*) from that found here (*παῖς*) is always used to designate Jesus as the Son of God (see Alford, ii. 31).

¹² Or, 'Author of life' (R. V. mg.; cp. *Vulg.* 'auctorem'). In Heb. ii. 10 this same word (*ἀρχηγός*) is rendered in A. V. 'Captain,' in R. V. 'Author.' In Heb. xii. 2 both A. V. and R. V. translate by 'Author.' In ch. v. 31 both render it 'Prince.'

¹³ Cp. our Lord's own words recorded in Luke xxiii. 34.

¹⁴ The figure is that of a written catalogue of sins which is cancelled

of the Lord may bring them 'seasons of refreshing' (R. V.)¹⁵, when this same Jesus, the appointed Christ (see R. V.), shall come again; He whom the heavens must receive till that final restoration foretold from the first by the prophets. He refers to the well-known prediction of Moses of a Prophet to be raised up like unto himself (cp. ch. vii. 37), and of the utter destruction of all who shall refuse to listen to this Teacher (cp. Deut. xviii. 15, 18, 19). And not Moses only, but all the prophets from Samuel onwards have, says the Apostle, told of these present days¹⁶. His hearers, he says, are sons of those prophets, not by descent only, but as being inheritors of the blessings foretold by them, as declared in the original covenant and promise to Abraham. That promise has been fulfilled in the Incarnation¹⁷, and to them as Israelites the offer of this blessing of deliverance from sin has first been made¹⁸.

The first arrest. At this point the discourse is interrupted. The priests on duty in the Temple¹⁹, and the captain of the Levitical guard²⁰, fearing probably some disturbance through this gathering, come and arrest the two Apostles. They are accompanied by members of the Sadducean party, who are indignant at their favourite tenet being impugned by the teach-

(cp. Col. ii. 14). The same figure is used in Ps. li. 9; Isa. xliii. 25 (see Ellicott, ii. 18). It is made much more forcible if we remember the old plan of writing on wax with the sharp end of the *stylus*, and erasing with the blunt end (see S. C. ii. 374; cp. Horace, *Sat.* i. 10. 72).

¹⁵ 'The great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it' (Alford, ii. 33).

¹⁶ From Moses to Samuel there was an interval without prophecy. The period now spoken of comprehends all from Samuel to Malachi (see Davison on Prophecy, 127).

¹⁷ 'Having raised up' here refers to the raising up One of the seed of Abraham, as spoken of in ver. 22.

¹⁸ On the prior claims of the Jews to the promised blessing, cp. ch. xiii. 46; Rom. i. 16, &c.

¹⁹ Another reading here is 'the chief priests' (see R. V. mg.).

²⁰ This was a Jewish officer placed at the head of the priests and Levites who were on guard in the Temple (see Joseph., *Ant.* xx. 6, § 2; *B. J.* vi. 5, § 3).

ing of the Resurrection. As it is now evening, the Apostles are placed in custody for trial on the following day. By this discourse the number of disciples has been increased from 3,000 to 5,000²¹.

4. PETER AND JOHN BEFORE THE SANHEDRIN. THE COMMUNITY OF GOODS.

Acts iv. 5—v. 11.

The two Apostles before the Sanhedrin. On the next day the members of the Sanhedrin¹ are summoned to Jerusalem for the trial of the two Apostles². Among those present are Annas, still regarded by the Jews as their High Priest (see *Gosp.* i. 28), and his son-in-law Caiaphas, who is actually performing the duties of that office; also John and Alexander³, and others of the High Priest's kinsmen. The Apostles are brought forward, and are asked by what power and in what name the recent miracle has been wrought; and Peter, inspired with

²¹ The number 'came to be about 5,000' (R. V.). St. Chrysostom and others have taken the passage to mean that there were 5,000 additional converts. The Greek word (*ἀνδρῶν*) seems to imply that these were all men. 'The women may have been in their own separate court of the Temple, or have returned to their homes' (S. C. ii. 377).

¹ These are described here as comprising the rulers, which probably means the chief priests, the elders, and the scribes (see *Gosp.* i. 10, 11). In Luke xxiii. 13 and xxiv. 20 the rulers and chief priests are spoken of separately. The high-priestly families belonged to the sect of the Sadducees (cp. ch. v. 17), whom Josephus speaks of (*Ant.* xx. 9, § 1) as especially rigid in judging offenders.

² Of two readings here one (*ἐς*) seems to mean that those Sanhedrists now in the country were summoned to the city; the other (*ἐν*) that a meeting was hastily convened of those already there.

³ Nothing further is really known of these two (see Hastings, *D. B.* 60). By some John has been supposed to be the same as Jonathan, the son of Annas (cp. Joseph., *Ant.* xviii. 5, § 3). Alexander has been identified by some with his third son, Eleazar (cp. Joseph., *Ant.* xviii. 2, § 2); by others with a leader of the Jews at Alexandria, who is also mentioned by Josephus (*Ant.* xviii. 8, § 1; see *Encycl. Bibl.* i. 113, 171, 2498).

wisdom and courage for this emergency, replies: It is, he says, for no real offence, but for a good deed done to an impotent man that he and John have been arrested. As to the question now put, he would have all to know that the miracle was wrought in the name of that same Jesus Christ of Nazareth whom they crucified, and whom God has now raised from the dead. To this Christ he now applies the figure of the rejected stone (cp. Ps. cxviii. 22, 23) which should become the head of the corner⁴, and declares that in His name alone can come the hoped-for Messianic salvation⁵.

Decision of the Sanhedrin. The Sanhedrists, carefully observing these men who use such boldness of speech, and seeing that they are uneducated and illiterate persons⁶, are filled with amazement. They recall too the fact that these had been followers of Jesus in His lifetime. They see the man, known to have been a cripple from his birth, standing there before them; and there is no disputing the fact that a great miracle has been wrought by these disciples of the Crucified⁷. After holding a private consultation, they resolve to prevent the story from spreading among the people by strictly forbidding the Apostles to preach any more in the name of Jesus. Peter and John meet this veto by saying that they must obey the

⁴ Our Lord had applied this prophecy to Himself (cp. Matt. xxi. 42, &c.). So St. Peter uses it again in 1 Pet. ii. 7. The same figure is found in Isa. viii. 14, 15.

⁵ Some would refer 'salvation' here to the healing of the cripple, but the words which follow show that it has a wider meaning: 'the promised salvation which the Messiah was to bring; cp. Mal. iv. 2' (Page, 105).

⁶ The word for 'unlearned' (*ἀγράμματοι*) means 'unlettered,' i.e. not having been educated in the sacred writings (cp. 2 Tim. iii. 15, R. V.); that for 'ignorant' (*ἰδιῶται*) is 'the word of contrast to those professionally acquainted with any matter' (Alford, ii. 39). For the latter, cp. 1 Cor. xiv. 16, 23, 24, and R. V. mg.; 2 Cor. xi. 6.

⁷ The facts of the case were undeniable, and all were vividly brought before them. The only possible conclusion was 'that these illiterate fishermen had acquired the art and power of effective oratory through their having been the disciples of Jesus, and through the divine grace and power communicated to them' (Ramsay, *St. P.* 371).

higher and divine mandate given them to testify to what they have seen and heard. The Sanhedrists then, who are afraid of the people, after further threatening the Apostles, let them go⁸.

The prayer of the Church. The report of these proceedings is carried to the company of believers, and its reception is followed by the first recorded prayer of the Church⁹. That prayer opens with an address to God as the Creator of all things; and, quoting David's inspired prophecy (cp. Ps. ii. 1, 2) of the fierce opposition which will be made to the Lord and His Anointed, declares this prophecy to have been fulfilled in this city of Jerusalem (see R. V.), when, in the counsels of God, Herod¹⁰ and Pilate, Gentiles and Jews, conspired together against His holy Servant, Jesus the Christ. The worshippers then appeal to God to grant them strength, in spite of their danger, to preach the word boldly, while He confirms their preaching with miracles (cp. Heb. ii. 4) wrought in the name of Jesus. When the prayer is concluded, the place where they are gathered is shaken as by an earthquake¹¹, and all present are inspired by the Holy Ghost to preach the word with the boldness of speech for which they have asked.

The community of goods. Barnabas. The unity of these first Christians is now described as one of heart and soul, and as even including a readiness to part with any possessions to supply the needs of the poorer brethren¹². The Apostles

⁸ The statement added that the man had been a cripple for more than forty years is characteristic of St. Luke (cp. ch. ix. 33; Luke viii. 43, xiii. 11).

⁹ It has been called 'the earliest known Psalm of thanksgiving in the Christian Church' (Expos. G. T. 133). The words however in ver. 31 (δεηθέντων αὐτῶν) describe it rather as a prayer.

¹⁰ St. Luke alone records our Lord's trial before Herod (cp. Luke xxiii. 8-12).

¹¹ For an earthquake as a sign of the divine Presence, cp. Ps. cxiv. 7; Ezek. xxxviii. 19; Joel iii. 16; Hag. ii. 6, 7; Heb. xii. 26, 27. It is so used also by heathen writers, e.g. Vergil, *Aen.* iii. 89-92; Ovid, *Met.* xv. 672.

¹² 'This passage is not a mere repetition of ch. ii. 44, 45; there the author described the enthusiastic liberality which prevailed amongst the

continue to testify with great power to the truth of the Resurrection, and the grace of God is upon all. Destitution is unknown among the converts, for the wealthier sell their lands or houses and give the proceeds to a common fund, which is placed in the hands of the Apostles to relieve any case of want that may arise¹³. A notable instance of such generosity is that of Joseph (R. V.), surnamed Barnabas¹⁴, a Levite and a native of Cyprus¹⁵, who sells a field and gives the price of it to this fund¹⁶.

Ananias and Sapphira. In marked contrast to his conduct we have recorded that of another convert named Ananias, and his wife Sapphira. The former has followed Barnabas's example in selling a possession, but has appropriated part of the price. He is sternly rebuked by Peter for thus seeking to 'deceive' (R. V. mg.) the Holy Ghost, and lying not merely unto men, but unto God¹⁷. He need not have sold the land at all, or he

primitive Christians in general; *here* he exhibits the same spirit at work in an organized community at Jerusalem under Apostolic direction' (Rendall, 198). The work of administering the fund soon became so heavy, that the deacons were appointed to relieve the Apostles of these duties (cp. ch. vi. 1-3).

¹³ 'The language shows that we are not meant to infer that the men sold all that they had' (Expos. G. T. ii. 138).

'Even the action of Barnabas looks more like charity than communism; he and others sold their possessions and gave the money in trust to the Apostles for the good of the Church' (Ramsay, *St. P.* 373).

¹⁴ There is some doubt as to the derivation of Barnabas (see *Encycl. Bibl.* i. 484, 485). For 'Son of exhortation' (R. V.), cp. Acts xi. 23. 'Son of consolation' (A. V.) has been supposed to refer to the special encouragement for the Apostles in the conversion of a Levite. But Eusebius (i. 12, ii. 9) speaks of Barnabas having been one of the Seventy (cp. *Gosp.* ii. 28).

Compare the two renderings of Paraclete (cp. *Gosp.* ii. 153).

¹⁵ 'Jews probably settled in Cyprus before the time of Alexander the Great' (cp. 1 Macc. xv. 23; see *Encycl. Bibl.* i. 976).

¹⁶ 'Levites were not allowed to hold land (cp. Num. xviii. 20; Deut. x. 9), but the Mosaic laws about the division of land seem to have been neglected after the Captivity' (Page, 110).

¹⁷ His conduct was really an attempt 'to deceive God abiding in His Church, and in the Apostles as its appointed superintendents' (see Alford, ii. 45).

For Satan 'filling his heart,' cp. John xiii. 2, 27.

might have honestly claimed the proceeds; but, while professing to give the whole to the Church, he has kept back part¹⁸. The judgement of God quickly follows this rebuke, Ananias falling down dead. He is wrapped by the young men in a winding sheet, and hurried out for burial¹⁹. When his wife Sapphira arrives some three hours afterwards, Peter gives her a chance of repudiating any share in the attempt to deceive the Spirit of the Lord²⁰; but she holds to the preconcerted falsehood, and therefore shares her husband's fate. The men who have just returned from burying him carry out her corpse also, to be laid beside him. Great fear comes upon all the Church, and upon all who hear of this sin and its punishment.

5. SECOND ARREST. DISCUSSION IN SANHEDRIN.

APPOINTMENT OF DEACONS.

Acts v. 12—vi. 7.

Fresh miracles and converts. The Apostles, whose place of meeting is Solomon's porch (cp. ch. iii. 11), continue to work many miracles. The rulers and men of position are afraid to join them openly¹, but the people treat them with great reverence, and many fresh converts of both sexes are

¹⁸ 'The whole question proves beyond doubt that the community of goods in the Church was not compulsory, but voluntary' (Expos. G. T. ii. 141).

¹⁹ Speedy burial was required (a) by the law (cp. Num. xix. 11-16), to avoid risk of ceremonial defilement; (b) by the exigencies of climate, unless the body was embalmed.

²⁰ 'To tempt the Spirit' is to 'try the omniscience of the Spirit thus visibly dwelling in the Apostles and in the Church' (see Alford, ii. 46).

¹ This seems the best interpretation of 'the rest.' What follows shows that the words cannot refer to the people generally. Others have taken them as meaning that none of the other believers sought to share the Apostles' authority, or that none of the unbelievers sought to interfere with them. The word for join (*κολλᾶσθαι*) means 'to attach oneself closely to' (cp. Luke xv. 15; Acts ix. 26, x. 28).

made. So great is the faith shown by these that the sick are carried into the streets, in order that the shadow of Peter, as he passes by, may fall upon them. Numbers flock into Jerusalem from the neighbouring towns², bringing their sick and their demoniacs, and these are all healed.

The second arrest. Moved with 'jealousy' (R. V.) at this rapid growth of the new faith, the High Priest and his supporters of the Sadducean faction now arrest all the Apostles, and put them 'in public ward' (R. V.). But their imprisonment is brief. An angel releases them, bidding them go and preach in the Temple the message of Him who is the Life (see R. V.)³; and, as soon as it is daybreak, they proceed to obey this order. The council and senate having been convened⁴, and officers⁵ having been sent to bring the prisoners before them, the latter return with the startling news that they have found the prison safely closed and the warders on guard, but no prisoners within. A messenger then arrives, who reports to the perplexed councillors and officers that the men lately imprisoned are teaching the people in the Temple. The officers are once more dispatched thither, and bring the Apostles thence to the council; but they use no violence, lest the people, whose sympathies are with the prisoners, should raise a tumult and stone them⁶.

Second discussion in the Sanhedrin. The High Priest now reminds the Apostles of the strict injunction that has been given them (cp. ch. iv. 18) not to teach in the name of Jesus.

² Such as Hebron, Bethlehem, Emmaus, Jericho, &c. (see Ellicott, ii. 28).

³ 'The life which the Sadducees denied, bestowed by Him who was Himself the Resurrection and the Life' (Expos. G. T. ii. 149).

⁴ 'Senate' (γερονσία), which means an assembly of elders, used for the Sanhedrin itself in the LXX, but not found elsewhere in N. T., probably denotes here 'a body of assessors, specially qualified by age and experience, called in on special occasions' (Ellicott, ii. 29). Others suppose the whole expression to mean that this was a fuller conclave than usual.

⁵ These were part of the Levitical guard commanded by the captain (cp. ver. 26; see *Gosp.* i. 152).

⁶ For such outbreaks, cp. ch. vii. 58, xiv. 5, 19; John viii. 59. See also *O. T. Hist.* ii. 305.

Instead of obeying this order, they have, he says, filled the city with their teaching, and seem to be stirring up the people to take vengeance on the rulers for their Master's death⁷. St. Peter, speaking for the Twelve, replies that they must postpone all human orders to the command of that God of their fathers (cp. ch. iv. 19) who raised up the same Jesus that these rulers crucified, and exalted Him with His right hand to be a Prince and a Saviour, who should bring repentance and forgiveness to His people. To these truths, he says, the Apostles have been ordered to bear witness, and in that testimony they are supported by the Holy Spirit Himself, given to those who obey God (cp. John xv. 26, 27).

Advice of Gamaliel. The hearers are filled with indignation⁸ at these bold words, and are 'minded' (R. V.) to slay the Apostles. But a powerful advocate comes forward, whose advice checks this design. This is the Rabban Gamaliel⁹, a leading Pharisee, and a teacher who has great influence with the people; at whose request the Apostles are removed for a while. He then cautions his fellow Sanhedrists against proceeding at once to extreme measures. He reminds them of two abortive attempts at revolution; that of Theudas¹⁰, who had

⁷ 'They had forgotten that all the people had said (cp. Matt. xxvii. 25), "His blood be on us and on our children"' (Wordsworth, ii. 61).

⁸ The word (*διεπρίοντο*) used here to describe this furious indignation means literally 'were sawn asunder' (cp. *ἐπρίσθησαν* in Heb. xi. 37).

⁹ This Gamaliel the elder, St. Paul's instructor (cp. ch. xxii. 3), was the grandson of the famous Hillel, the founder of the more liberal of the two schools into which the Pharisees were divided (see Hastings, *D. B.* ii. 106). He was the first of the seven teachers to whom the higher title of Rabban was given. Some have supposed that he was the president of the council, but at this time the High Priest was probably *ex officio* president (Expos. *G. T.* ii. 156). An unreliable tradition described him as having been afterwards converted to Christianity.

¹⁰ A chronological difficulty has been raised as to this passage, based on the mention by Josephus (*Ant.* xx. 5, § 1) of a rising under one Theudas in the reign of Claudius, which could not have been before A.D. 41, and so some twelve years later than this speech, and long after the enrolment (cp. Luke ii. 1), to which time the later rising under Judas is supposed by

been slain, and his 400 followers dispersed; and that of Judas of Galilee¹¹ in the days of the 'enrolment' (R. V.), who also was killed, and his large following scattered. Let the Sanhedrin, he says, await the issue of this new movement. If it be, like the others, a mere human insurrection, this too will 'be overthrown' (R. V.). But if it have, as these men assert, the divine sanction, those who oppose it may find themselves in the hopeless position of fighting against God. The Sanhedrists accept this advice; and the Apostles, having been brought in again and scourged, are then released, the veto on speaking in the name of Jesus being renewed. They depart, rejoicing to have suffered the dishonour of being scourged for their Master's sake, and they continue to preach daily, both in the Temple and at their homes, 'Jesus as the Christ' (R. V.).

The appointment of Deacons. As the number of the disciples keeps increasing, the administration of the common fund, hitherto undertaken by the Apostles (cp. ch. iv. 35), becomes so engrossing as to interfere with other duties. Jealousy too has arisen with regard to its distribution, the 'Grecian Jews' (R. V.)¹² complaining that the claims of their widows are ignored in favour of those of the Hebrews. The whole body of believers having been called together, the Twelve¹³ request to be relieved of these arduous duties, which hinder their preaching the word of God, proposing that these

them to be assigned. 'Theudas,' either the same as Thaddaeus, or as the Greek Theodorus, was a common name at this time.

¹¹ So Josephus commonly describes him (*Ant.* xviii. 1, § 6, xx. 5, § 2; *B. J.* ii. 8, § 1, ii. 17, § 8), though in one passage (*Ant.* xviii. 1, § 1) he calls him a Gaulonite. On this enrolment, as distinct from that of Luke ii. 1, see *Gosp.* i. 12.

¹² The distinction between these 'Hellenists' (R. V. mg.; cp. ch. ix. 29) and the Hebrews was one not of race, but of language. They were Jews of the Dispersion, who had, as their name (Ἑλληνισταί) implies, adopted the speech of the Greeks (Ἕλληνες). The 'Hebrews' were those Jews, living chiefly in Palestine itself, who spoke Aramaic.

¹³ This is the only passage in Acts in which 'the Twelve' are mentioned (cp. 1 Cor. xv. 5), though we have 'the eleven Apostles' (cp. ch. i. 26), and 'Peter with the eleven' (cp. ch. ii. 14).

should be transferred to seven men of blameless character and full of spiritual grace and wisdom; so that their own work may consist entirely in prayer and in the ministry of the word¹⁴. The proposal is received with favour, and seven such men are chosen and are set before the Apostles, who ordain these new officers of the Church with prayer and imposition of hands¹⁵. The word of God goes on increasing, and among the many new converts are a great company of the priests.

6. PERSECUTION AND DEFENCE OF ST. STEPHEN.

Acts vi. 8—vii. 29.

The attack on St. Stephen. Of these seven newly appointed officers Stephen is by far the most prominent¹. Filled with 'grace' (R.V.) and power, he is enabled to work wonders and signs², and by his teaching provokes the hostility of the members of certain Hellenistic synagogues. Among his

¹⁴ It is doubtful whether 'serve tables' (*διακονεῖν τραπέζαις*) refers to distribution of money or of food. The former meaning may be supported by Matt. xxi. 12, xxv. 27; Luke xix. 23; John ii. 15; the latter by Luke xvi. 21, xxii. 21, 30. The word for 'serve' is used by our Lord of His own work (cp. Matt. xx. 28; Luke xxii. 27), and by the Apostles of theirs (cp. Rom. xv. 25). The cognate substantive (*διάκονος*) is used of the authority and work of temporal rulers (cp. Rom. xiii. 4).

¹⁵ These seven are never called here or afterwards by the official title of Deacons, but they 'were the origin out of which the Deacons of the developed Church arose' (Ramsay, *St. P.* 374). Various attempts have been made to explain the number seven. As 'Roman ideas were in the air,' it may have been borrowed from Roman usage. The names are all Greek. Stephen and Philip are the only two of these seven of whom we hear anything further. Nicholas, specially described as a proselyte, belonged to the city, here mentioned for the first time, 'which was afterwards the mother-Church of the Gentiles' (Ellicott, ii. 34).

¹ 'He shot far ahead of his six companions, and far above his particular office' (Smith, *D. B.* iii. 1377).

² 'Grace' (R.V.; *χάριτος*), and not 'faith' (A.V.; *πίστεως*), is probably the correct reading.

opponents are emancipated Roman Jews³, called 'the Libertines'; men from Cyrene and from Alexandria, the chief quarters of the Jews in Africa; and men from Cilicia and the Roman province of Asia⁴. These, after vainly attempting to confute Stephen by argument⁵, resort to other devices. False accusers are found who distort his teaching, maintaining that it is an attack on the Jewish polity and worship. Popular feeling being thus aroused against him, he is arrested, and brought before the Sanhedrin. There the false charge is more clearly described as a predicting that Jesus of Nazareth shall destroy the Temple (cp. Matt. xxvi. 61; Mark xiv. 58; John ii. 19) and alter the law of Moses (cp. Matt. v. 17). All who are present, 'fastening their eyes' (R.V.) on the prisoner, see his face lit up with a divine radiance, like the face of an angel.

St. Stephen's defence⁶. This silence of wondering con-

³ This explanation, which is as old as St. Chrysostom, is much more likely than the supposition that they belonged to some town near Carthage, called Libertum. Tacitus (*Ann.* ii. 85), describing the exodus of Jews from Rome under Claudius (cp. ch. xviii. 2), speaks of 4,000 freedmen 'infected with this superstition' being banished to Sardinia.

⁴ Among these Cilicians we may suppose Saul of Tarsus to have been prominent (cp. ch. xxi. 39, xxii. 3). The Roman province of Asia included the districts of Mysia, Lydia, Caria, and Phrygia.

Some have supposed that the first three named here formed one synagogue, the last two another. Others think that five separate synagogues are referred to. Other views are that there were three, those from Rome, those from Africa, and those from Asia; or that 'Libertines' includes the whole, who are there described by their various nationalities' (see *Expos. G. T.* ii. 174).

⁵ For the description of Stephen's success, cp. Luke xxi. 15.

This account of the trial and death of the first martyr 'presents a striking resemblance to that of Jesus Christ Himself, the faithful and true martyr or witness' (cp. Rev. i. 5, iii. 14; see Wordsworth, ii. 64).

⁶ This remarkable speech is more than a personal apology or defence. 'It is a national indictment couched in the historical form which was habitual in Jewish addresses' (Rendall, 207). It is also didactic, designed to explain to his hearers how God was throughout educating men for a higher revelation made by the Prophet and Lawgiver of a wider and spiritual kingdom. Its close especially is controversial—a refutation of the false and narrow views maintained by the accredited teachers of the day (see Alford; ii. 61).

templation is broken by the question of the High-Priest, asking whether the prisoner admits the truth of the accusation brought against him. Stephen, instead of giving a direct answer, commences a summary of the history of the Jews from the call of Abraham, which is interrupted by his irritated hearers when he has reached the time of Solomon (ver. 47). But by his treatment of this subject he shows clearly that, while he takes a broader view of God's dealings with His chosen people than his accusers or judges, he is altogether innocent of the charge of dishonouring either God or Moses.

The patriarchal age. It is doubtful whether the language in which Stephen spoke was Greek or Aramaic; probably it was the former⁷. He addresses his judges as his 'brethren' by race, and as his 'fathers' by position, being the rulers of the people (cp. ch. xxii. 1). The reverence shown in the opening reference to the Shechinah, or visible presence of God (cp. Exod. xxiv. 16, 17; Num. xiv. 10), is itself a refutation of the charge of blasphemy. At the same time he reminds his hearers that it was not in any Jewish sanctuary, but in a distant heathen land that God appeared to the founder of their race⁸. The call came to Abraham when he dwelt among idolaters 'on the other side of the flood' (cp. Joshua xxiv. 2), between the Euphrates and Tigris; and that call he at once obeyed (cp. Gen. xii. 1-4; Heb. xi. 8), removing first to Haran; and then, after his father's death, into Canaan⁹. In that land he had no

Stephen's quotations, as is natural in a Hellenist, are taken from the LXX; and the variations from and additions to the O. T. narrative show that he uses other authorities as well.

⁷ The first would be the natural language for a Hellenist to use; but it may be that Stephen spoke here in the popular tongue, and 'this may have been one reason why the Sanhedrin listened so long to his address' (see Wordsworth, ii. 66). We find that, when St. Paul addressed the Jews 'in the Hebrew tongue' (Acts xxii. 2), they were agreeably surprised, evidently expecting him to speak in Greek.

⁸ See Expos. *G. T.* ii. 178. On the site of 'Ur of the Chaldees' (Gen. xi. 28), see *O. T. Hist.* i. 33.

⁹ Haran, or Charran, was the same as Carrhae, the scene of Crassus's memorable defeat by the Parthians in B. C. 53. For the various explanations

inheritance; and yet, while he was still childless, the promise was made that it should belong to him and to his seed. But this was not to be fulfilled till after 400 years of sojourning¹⁰, during great part of which his descendants were to be in slavery to a people on whom God's judgement should at last fall; and after this they should be released, and serve Him in their own land. The covenant of circumcision was then given them (Gen. xvii. 10-13); and the patriarchs dwelt in the land, until Joseph's brethren in their jealousy sold him into Egypt (cp. Gen. xlv. 4). There he, being specially under divine protection, wins the good-will of the King of Egypt, and is made his grand vizier (cp. Gen. xli. 38-45; Ps. cv. 21). The great famine which follows leads to the migration of Jacob and his sons. They are driven to seek food in Egypt, where alone, through Joseph's wise policy (cp. Gen. xli. 34-36), there is corn to be obtained. On their second visit he reveals himself to his brethren; and, with Pharaoh's approval, Jacob and his kindred, seventy-five in number¹¹, settle in Egypt. There the patriarchs die, and are carried back to their own land for burial¹².

given of apparent discrepancy between the account here and that in Gen. xi. 27-xii. 5, see Expos. *G. T.* ii. 180. In Gen. xv. 7, Joshua xxiv. 3, and Neh. ix. 7 the call is represented as from Ur of the Chaldees. According to Jewish traditions there were two calls.

¹⁰ Compare Gen. xv. 13. In Exod. xii. 40 and Gal. iii. 17 the period is more exactly stated as 430 years. In the latter passage this is made to include all from the promise to Abraham to the giving of the law. So in the LXX version of Exod. xii. 40 it covers the sojourn both in the land of Egypt and in the land of Canaan. The time in Egypt was probably about one-half of this period.

¹¹ This number is taken from the LXX version of Gen. xlvi. 27; Exod. i. 5. In the Hebrew the number is given as seventy. In the larger number a son and grandson of Manasseh and two sons and a grandson of Ephraim are included (see Ellicott, ii. 39).

¹² They are described as buried in Abraham's sepulchre at Sychem. Abraham bought the cave of Machpelah, near Mamre or Hebron, of Ephron the Hittite (Gen. xxiii. 16). Jacob bought a field of the sons of Hamor at Shechem (Gen. xxxiii. 19), where Joseph was buried after the occupation of Canaan (Joshua xxiv. 32). Jacob was buried at Machpelah (Gen. l. 13). The statement here is probably based on a Samaritan tradition.

The bondage in Egypt. The time for the fulfilment of God's promise that Abraham's seed shall inherit the land of Canaan now draws near. The Hebrews have in the interval greatly multiplied. A change of dynasty has taken place in Egypt¹³, and the new king, alarmed by this rapid growth, ill-treats the Hebrew race, and resorts to the cruel expedient of casting out all the male children to die. Moses, a child of surpassing beauty¹⁴, is rescued from this fate, and brought up by the princess as her own son, being educated in all the learning of the Egyptians¹⁵. When he has reached the age of forty years he visits his countrymen, and slays an Egyptian whom he finds ill-using one of them. On the following day, seeing two of the Hebrews themselves quarrelling, he attempts to check them. But his countrymen, who know nothing of the high mission in store for him, resent his interference; and a reference to his act of the previous day, which he had hoped was unknown, so alarms him that he takes flight to the land of Midian¹⁶. There he begets two sons¹⁷.

¹³ This was probably when the Hyksos or Shepherd Kings were driven out by the Egyptians (see *O. T. Hist.* i. 93, 127).

The new king 'knew nothing of the history and services of Joseph' (see Page, 122).

¹⁴ 'Exceeding fair' (*ἀστέλος τῷ Θεῷ*) is literally 'fair to God'; a Hebrew way of expressing a superlative (cp. Jonah iii. 3). The same word is used of Moses in Exod. ii. 2 LXX, and in Heb. xi. 23.

¹⁵ This would comprise 'arithmetic, geometry, astronomy, medicine, and music,' &c. (see Stanley, *J. C.* i. 165). The Egyptians are called by Herodotus (ii. 160) 'the wisest of men.' For 'mighty in words,' cp. Joseph., *Ant.* iii. 1, § 4, and contrast Exod. iv. 10-16. For 'mighty in deeds,' compare Josephus's account of his defeating the Ethiopians (*Ant.* ii. 10).

¹⁶ Probably he did not go far from the Egyptian frontier. Josephus (*Ant.* ii. 1, § 1) describes his retreat as a city called Midian on the Red Sea. This people may have been a nomad detachment of the Midianites, settled near Mount Sinai (see Alford, ii. 67).

¹⁷ We learn from ver. 23 that Moses was at this time forty years old, and from ver. 30 that his stay in Midian lasted for forty years. So his life is divided into three equal portions, the last forty years being from the Exodus to his death (cp. Deut. xxxiv. 7).

7. STEPHEN'S DEFENCE CONTINUED. HIS MARTYRDOM.

Acts vii. 30—viii. 3.

Stephen's defence continued. Moses and the Exodus. The third period of Moses' life, as summarized here, commences with the revelation made to him in the flame of fire in the bush. This takes place at Mount Sinai or Horeb (cp. Exod. iii. 1)¹, where an angel appears to him, and the voice is heard of Him who is the God of the patriarchs², and who is henceforth to be known by the distinctive title of Jehovah (cp. Exod. iii. 14). Moses, alarmed at the sight, is told that he must show his reverence for the spot as holy ground by putting off his sandals³. He then receives his commission to be God's agent in the deliverance of the oppressed people of Israel, whose misery God has 'surely seen'⁴ (R. V.). So he, whom his countrymen had rejected as ruler and judge (cp. ver. 27), is sent back to be a ruler and a deliverer⁵; and by virtue of this commission he performs the well-known miracles in Egypt, at the Red Sea, and during the long wanderings in the wilderness. More than this, it was this same Moses whose work prefigured that of a greater Prophet, whose coming he himself foretold (cp. ch. iii. 22; Deut. xviii. 18). It was he who, in the 'con-

¹ The two names were probably used for the same mountain range (see *O. T. Hist.* i. 133). Or perhaps Horeb was the name of the whole range, Sinai of one peak.

² On our Lord's quotation of these words, see *Gosp.* i. 151.

³ Compare Joshua v. 15. 'The priests performed all their ministrations barefooted. The Arabs to this day continue the practice; they always enter their mosques barefooted' (Alford, ii. 68).

⁴ The expression here, 'Seeing I have seen' (ἰδὼν εἶδον) is a Hebraistic mode of emphasizing a statement.

⁵ He was sent back to be more than a judge—to deliver the people. The word for redeemer (λυτρώτης), not found elsewhere in N. T., is formed from that for ransom (λύτρον), which our Lord uses of His own sacrifice (cp. Matt. xx. 28; Mark x. 45).

gregation' (R. V. mg.) in the wilderness, acted as the mediator⁶ between the angel of God speaking to him on Mount Sinai and the people on the plain below; who received and conveyed to them those commandments of God which were 'living oracles' (cp. Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11).

The rebellious Israelites. Such was the authority of Moses, such were the proofs given of his divine commission. And yet the Israelites refuse to obey him, or to worship the God whose will he has declared to them. Their thoughts at once turn back to Egypt, and they call upon Aaron to make 'the similitude of a calf,' which, reminding them of the gods worshipped there, may lead them on their way⁷, since they scornfully reject the further guidance of their appointed deliverer. So they are given over to idolatry, and, as the prophet Amos has described it (ch. v. 25-27), all through the forty years wanderings, instead of offering sacrifices to Jehovah alone in the 'tabernacle of witness,' which had been ordained as the place of worship, and which Moses had made according to the model revealed to him, they carry about with them another tabernacle for the image of Moloch and for that of the star-god 'Rephan' (R.V.)⁸. And all this was the beginning of a faithlessness which should at last meet with the merited punishment of the Babylonish captivity⁹.

⁶ Mediator (*μεσίτης*) was the common title of Moses in Jewish writers (cp. Gal. iii. 19).

⁷ On the origin of the calf, see *O. T. Hist.* i. 171.

⁸ They are described as 'lifting up,' i.e. to be carried in procession, another tabernacle, designed for the worship of false gods. The passage in Amos (ch. v. 26) has 'the tabernacle of your Moloch,' or 'Siccuth your king' (R. V.), 'and Chiun your images, the star of your god, which ye made to yourselves.' Moloch or Milcom is commonly represented as the god of the Ammonites. The word itself means 'king.' Siccuth was the name of a Babylonian deity. Some suppose Chiun to be the same as Saturn, for whom Remphan (or 'Rephan,' R. V.) may be another name. Others consider Chiun is not a proper name, but means the shrine (cp. Amos v. 26, R. V. mg.) or pedestal on which the images were carried.

⁹ In Amos v. 27 we have 'beyond Damascus.' The name which had now become associated with the Captivity is here substituted (see Alford, ii. 71).

The Tabernacle and the Temple. The divinely ordained tabernacle was brought in by Joshua¹⁰, when the people 'entered on the possession' of the promised land, and it continued to be the seat of the true worship until the time of David and Solomon. But, though the Temple was then built, no house made with hands could, as the prophet Isaiah (ch. lxvi. 1, 2) declared, be the one dwelling-place of Him to whom both heaven and earth belong, and who Himself made all things (cp. 1 Kings viii. 27; 1 Chron. xxix. 10-19).

The address interrupted. The change of tone which is found in the short remaining part of the speech seems to imply that signs of opposition now appear among the hearers, which anticipate the coming outbreak. St. Stephen now attacks his judges, applying to them expressions which had been used of the rebellious Israelites; and charging them with the murder of all the prophets (cp. Matt. xxiii. 34, 37), who foretold the coming of the 'Righteous One' (R. V.), of whom also Himself they had been the betrayers and murderers. And all this in spite of their having received, 'as the ordinance of angels' (R. V. mg.), that law (cp. Gal. iii. 19; Heb. ii. 2) which they have not kept¹¹.

The martyrdom of Stephen. The end now quickly

The contrast with what is recorded by Stephen in the commencement of the speech is thus emphasized. Abraham, the father of the faithful, was brought from Chaldaea to Canaan. His descendants were for their unbelief carried from Canaan to Chaldaea (see Wordsworth, ii. 69).

¹⁰ Here, and in Heb. iv. 8, A. V. has the Greek form, Jesus.

¹¹ The speech of Stephen has refuted indirectly the charges brought against him, while at the same time putting before his hearers a broader and truer view of their national history. The references to God at the beginning and end are themselves a refutation of the charge of blasphemy. The account of Moses shows clearly that Stephen had no lack of admiration for the great law-giver. The reverential references to the giving of the Law, and to the building of the Temple, prove that his teaching cannot disparage these. At the same time the divine manifestation to Abraham in Mesopotamia, to Joseph in Egypt, to Moses at Sinai; the mention of the holy ground, of the 'Church,' and of the portable tabernacle, which were all in the wilderness, are a rebuke to the narrow local ideas of these rulers, showing the omnipresence of God.

comes. The hearers, cut to the heart (cp. ch. v. 33) by these words, display the utmost fury. But Stephen, who has all along been inspired by the Holy Ghost, regardless of their frenzy and looking steadfastly upwards, sees, as he tells them, the heavens opened, the vision of divine glory, and the Son of Man standing at God's right hand¹². These words are regarded as blasphemous. So, stopping their ears and uttering loud cries, they seize him and hurry him out of the city¹³. There he is stoned, and the false witnesses, whose duty it is to begin the cruel work (cp. Deut. xvii. 7), strip off their clothes, and lay them at the feet of a young man named Saul, who is abetting them in their deed of cruelty (cp. ch. xxii. 20). Stephen's last words are two prayers, one of which recalls that of his Master on the Cross¹⁴. He prays to that Master to receive his spirit (cp. Luke xxiii. 46); and then, kneeling down, he cries aloud that his persecutors' sin may not be laid to their charge (cp. Luke xxiii. 34). Amid this scene of uproar he 'falls asleep'¹⁵.

¹² This is the only passage in N. T. outside the Gospels in which 'Son of man' is used. Elsewhere our Lord is spoken of as *sitting* at the right hand of God. The expression here may be designed to describe His 'standing to succour all those that suffer for Him' (see Collect for St. Stephen's Day).

¹³ The Law required that such executions should take place outside the city walls (Lev. xxiv. 14; Num. xv. 35; cp. John xix. 17; Heb. xiii. 12). They probably either hurried Stephen out of the north or 'Damascus gate,' or through the east, now called 'St. Stephen's gate,' leading to the Cedron valley (see Luckock, i. 198).

¹⁴ 'His thoughts were evidently occupied with the sad scene on Calvary; it would come home to him with all the greater vividness because he passed in all probability through that very gate, through which Jesus, four short years before, had borne the cross' (Farrar, *St. P.* i. 166). But it is doubtful whether this was the same gate.

'These last words of Stephen present a striking contrast to the spirit of his previous defence. Instead of the fearless reproof of the Jewish prophet, they breathe the meek forgiving spirit of the Christian martyr' (Rendall, 217).

¹⁵ This was a massacre rather than an execution. The Jews had now no power to inflict capital punishment (cp. John xviii. 31), but 'the Roman authority was probably at this time somewhat relaxed in Judaea' (Expos. *G. T.* ii. 202), and the authorities connived at such fanatical outbreaks.

His body is buried by devout mourners. His martyrdom is followed by a bitter persecution, in which Saul takes a leading part, and which causes the converts in Jerusalem, except the Apostles, to be dispersed throughout Judaea and Samaria.

III. CHURCH EXTENSIONS IN AND BEYOND PALESTINE

8. CONVERSIONS IN SAMARIA. PHILIP THE EVANGELIST.

Acts viii. 4-40.

THE persecution which follows the death of Stephen is the commencement of a new epoch in the work of evangelization. The disciples, who are scattered by it as fugitives from Jerusalem, now preach the Gospel in Judaea and Samaria, and even extend their missionary labours (cp. ch. ix. 31) to Phoenicia, Cyprus, and Antioch (cp. ch. xi. 19)¹.

Philip's preaching in Samaria. Foremost among these missionaries is Philip the Deacon, afterwards called from his part in this work 'the Evangelist' (cp. ch. xxi. 8)². He goes down from Jerusalem to 'the city of Samaria³,' and proclaims the Christ there. His preaching commands the attention of all, and is confirmed by miracles, especially by the casting out of unclean spirits and the healing of paralytics and cripples, which cause great joy to the inhabitants of the city⁴.

¹ 'As in later ages, the axiom that "the blood of martyrs is the seed of the Church" held true from the beginning. The attempt to stamp out the new faith did but give it a wider scope of action' (Ellicott, ii. 48).

² Some early writers confounded him with Philip the Apostle (cp. Eusebius, *H. E.* iii. 31).

³ Commentators are divided as to whether this is the city called Samaria in O. T., or the Sychar of John iv. 5 (see *Gosp.* i. 65). It is doubtful whether the correct reading is 'the city' or 'a city.' Against the first view it is urged that 'Samaria' in N. T. always means the province, the old city of Samaria having been renamed Sebaste by Herod the Great in honour of Augustus (see Joseph., *Ant.* xv. 7, § 3; 8, § 5). Philip might be led to commence his preaching at Sychar by knowing that its inhabitants had treasured up our Lord's own teaching there (cp. John iv. 39-42).

⁴ These details were probably learned by St. Luke from Philip himself (cp. ch. xxi. 8).

Simon Magus⁵. But among the avowed converts is one whose faith is imperfect and whose motives are unworthy⁶. This is a man named Simon, highly esteemed among the people, whom he has for long amazed by his sorcery, so that they have acknowledged his claim to supernatural powers, and have even described him as 'that power of God which is called Great' (R. V.)⁷. But when these Samaritans accept the Gospel preached by Philip, and when the baptism into the new faith is being continually administered to them, Simon himself, amazed in turn by the genuine miracles of Philip, professes to be a believer, and is baptized.

The mission of Peter and John. The news of these conversions having reached Jerusalem, Peter and John⁸ are commissioned by the Apostles to complete the work of Philip in this new region. They, on their arrival, pray that those baptized into the name of the Lord Jesus may receive the gift, not as yet bestowed, of the Holy Ghost; and this, after the imposition of the Apostles' hands, is given them⁹. Simon, seeing the effects

⁵ The latter name, not actually occurring here, is taken from the word in ver. 7 for 'used sorcery' (*μαγεύων*). On the word for 'sorcerer' (*μάγος*), compare ch. xiii. 8; see *Gosp.* i. 49.

'Witchcraft' was expressly forbidden by the Mosaic law (Lev. xix. 26, xx. 27; Deut. xviii. 10, &c.). Compare 1 Sam. xxviii. 3, 9; Gal. v. 20.

⁶ 'Simon himself (although with divided heart, as the sequel proved), believed and received baptism' (Hastings, *D. B.* iii. 386).

⁷ The Samaritans called the angels 'the powers' (*δυνάμεις*) of God.⁷ They perhaps regarded Simon as pre-eminent among these.

⁸ The Twelve (cp. Mark vi. 7) and the Seventy (cp. Luke x. 1) were sent out two and two. Compare also the partnerships of Barnabas and Saul, Judas and Silas, Paul and Silas, Barnabas and Mark (ch. xiii. 2, xv. 22, 39; see Page, 132).

⁹ The words in ver. 9 would seem to imply that some visible manifestations of spiritual power are referred to (cp. ch. xi. 15). But this imposition of hands was retained after the time of these miraculous gifts was over; and so, 'from the conviction that the Spirit would still be given in answer to prayer, though no longer in the same form, and would confirm and strengthen the work which had been begun in Baptism, the primitive laying on of hands passed into Confirmation' (Ellicott, ii. 50). Compare ch. xix. 6; Heb. vi. 2.

of this gift, is filled with an ambitious desire to be able to impart it, and tries to bribe the Apostles to confer this power upon him. He is rebuked by Peter, who expresses his horror and indignation at such an attempt to purchase that which is the gift of God¹⁰. He is warned that he is on the way to a perdition in which he too may well perish. He can have no share in imparting this divine power, for his has been no true change of heart¹¹; and he must now repent, and pray to 'the Lord' (R. V.) for forgiveness. He is still in the full bitterness of a depraved nature, and bound with the chains of iniquity¹². Simon, alarmed by these solemn words, entreats the two Apostles to intercede for him, that the destruction foretold may be averted¹³. After further testifying to the new truths, and preaching the Gospel in many other Samaritan villages, they return to Jerusalem.

Philip and the Ethiopian. Philip is now bidden by an angel to go southward till he reaches the road leading from Jerusalem to Gaza, which passes through a desolate region¹⁴.

We have the laying on of hands in setting apart for some office in ch. vi. 6 and ch. xiii. 3. In ch. ix. 12, 17, 18 it accompanies an act of healing, as well as the conferring of the Holy Ghost.

¹⁰ This is the origin of the word 'simony,' which is 'the corrupt presentation of any one to an ecclesiastical benefice for gift, money, or reward, . . . though the purchasing of Holy Orders seems to approach nearer to the offence' (S. C. ii. 409). The fortieth ecclesiastical canon is directed against simony.

¹¹ Simon 'was baptized without repentance and faith. He was only admitted to the Christian body, and received the Christian character. The technical term for such a person was *Fictus*, i. e. one who received baptism unworthily' (Hastings, *D. B.* i. 244).

¹² 'Gall' (Heb. *Rôsh*; Greek *χολή*) is some poisonous bitter herb (Oxf. *Helps*, 285). It is coupled with wormwood in Deut. xxix. 18 and Jer. ix. 15, and with hemlock in Amos vi. 12. The same word is used in Matt. xxvii. 34. Compare also 'root of bitterness' in Heb. xii. 15. For 'bond of iniquity' cp. Isa. lviii. 6.

¹³ We hear nothing more of this Simon. 'The fathers generally regarded him as the founder of Gnosticism' (Alford, ii. 78). Justin Martyr, himself a Samaritan, speaks of him as afterwards worshipped as a god at Rome, apparently confounding him with Semo Sancus, the Sabine Hercules.

¹⁴ Gaza, also called Azzah (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv. 20),

There he meets with an Ethiopian eunuch¹⁵, who holds the important position of treasure-keeper to the queen of that country, and who is returning home from Jerusalem, where he has been to worship¹⁶. He is reading aloud, according to Eastern custom, a passage from the account of the suffering Messiah in Isa. liii, parts of which are referred to our Lord Himself in Matt. viii. 17 and 1 Pet. ii. 23¹⁷. Philip, hearing him and bidden by the Spirit to join him, asks whether he understands the prophet's words; and the eunuch, in sore need of an interpreter, admits his perplexity as to the person referred to. Philip explains the prophet's meaning, and declares the Gospel of Him who is there described. They presently come to a fountain¹⁸, and the eunuch expresses a wish to be baptized into the new faith¹⁹. The chariot is stopped; the two go down into the water; and the initiatory rite is administered. After

the southernmost city of Canaan, is 'the outpost of Africa, the door of Asia.' In O. T. it appears as one of the cities of the Philistines. It is doubtful whether the expression 'which is desert' refers here to the route, or to the city of old Gaza, which was destroyed in B. C. 96. It is said that 'no possible route from Jerusalem to Gaza could be called desert.' New Gaza was now flourishing (see Smith, *H. G.* 184, 186).

¹⁵ The word may mean 'officer,' or 'chamberlain' (cp. Gen. xxxvii. 36 and mg.; Esther i. 10 and mg.). Candace was a title rather than a name, given to successive queens who reigned in Meroe, south of Egypt, in the district called Ethiopia.

¹⁶ This may have been at one of the Feasts. This eunuch was probably a proselyte. Eusebius, however (*H. E.* ii. 1), speaks of him as the first convert from among the Gentiles.

¹⁷ The last words of the passage probably mean that our Lord was treated with insult, and allowed no fair trial, and that it is beyond the power of any to describe the wickedness of that generation by whom He was put to death (see Expos. *G. T.* ii. 225).

¹⁸ This, according to Eusebius and Jerome, was the fountain of Bethsura, some twenty miles from Jerusalem, and two from Hebron. It has, however, been maintained that 'the meeting and the baptism took place on the Philistine plain, and not among the hills of Judah, where tradition has placed them' (Smith, *H. G.* 186).

¹⁹ The words which follow (ver. 37) are now generally regarded as an interpolation (see R. V.).

this, 'as a proof of the divine mission' of the baptizer, Philip suddenly disappears, and the convert continues his journey rejoicing. Philip has been borne to Azotus²⁰, and, commencing there, he preaches the Gospel in all the cities on his route till he reaches Caesarea²¹.

9. PETER'S MISSIONARY WORK. THE SUMMONS TO CAESAREA.

Acts ix. 32—x. 23.

Peter at Lydda. After recounting at this point (ch. ix. 1-31) the conversion of Saul and the commencement of his ministry (see *L. L. P.* i. 10-14), St. Luke's narrative takes up the history of St. Peter's work, last spoken of in ch. viii. 25. The journey of survey and organization in Samaria there spoken of is now followed by one in Judaea¹, which is signalized by two great miracles specially recorded. Peter, passing through 'all parts' (R. V.)² on his tour, goes down from Jerusalem to Lydda, a few miles from the sea-coast, and about a day's journey from the capital³. There he finds a bedridden paralytic named

²⁰ This, the same as the O. T. Ashdod, was another of the Philistine cities.

²¹ This was 'Caesarea of Palestine,' or 'Maritime Caesarea,' or 'Caesarea Stratonis,' which must be distinguished from Caesarea Philippi (see *Gosp.* i. 104). It was enlarged and beautified by Herod the Great, and was made the capital of the Roman province of Judaea (Tacitus, *Hist.* ii. 79). Philip appears now to have made this place his home (cp. ch. xxi. 8).

¹ These 'journeys of survey' became necessary as new congregations of Christians were formed in various towns, and Peter took the lead in the work of organization (see Ramsay, *St. P.* 41, 42).

² Many, however, take it to mean 'through all the converts.'

³ Lydda, called in O. T. Lod (cp. 1 Chron. viii. 12; Neh. vii. 37, &c.), was, from its frontier position, a frequent subject of battle between the Jews and their successive enemies (see Smith, *H. G.* 160, 161). It was in the plain of Sharon, and is described by Josephus (*Ant.* xx. 6, § 2) as 'a village not less than a city.' It was afterwards called Diospolis, but the old name survives in the modern Ludd.

The famous St. George of England was born and is said to have died there (see Hastings, *D. B.* iii. 131).

Aeneas⁴; and, telling this cripple that Jesus Christ heals him, he bids him rise and do for himself that which others for eight years have done for him—make his bed. The cure is instantaneous, and the effect of this miracle is a wholesale conversion of the Jewish population in Lydda and in the neighbouring plain of Sharon⁵.

Peter at Joppa. While Peter is still at Lydda, two men arrive from Joppa⁶, sent by the converts there to report the death of a female disciple, called Tabitha, or Dorcas⁷, whose loss has caused great grief there on account of her many works of charity. Her fellow disciples, as soon as they have washed and laid out the corpse, send an urgent message to the Apostle to come to them⁸. Having accompanied the men to Joppa, and having entered the upper chamber, where the body is laid, Peter finds there a gathering of the widows, who are weeping for the dead woman, and who show him the garments which she used to make for the poor. Peter puts all these forth⁹, and then, after kneeling down and praying¹⁰, he summons Tabitha to arise. She opens her eyes, and, seeing the Apostle beside her, she sits up. Then he raises her from the couch, and shows

⁴ The name here is Aenēas, and so differs from the Aenēas of Virgil (see *Expos. G. T.* ii. 245).

⁵ The plain of Sharon is used in O. T. as a type of fertility (cp. *Isa.* xxxiii. 9, xxxv. 2, &c.).

⁶ Joppa, called Japho in *Joshua* xix. 46, was 'the port of Jerusalem from the time of Solomon' (*S. C.*; cp. 2 *Chron.* ii. 16; *Jonah* i. 3). Simon Maccabaeus is described as 'taking Joppa for a haven, and making an entrance to the isles of the sea' (1 *Macc.* xiv. 51). Its modern name is Jaffa.

⁷ The name means 'the Gazelle.' 'The widows are seen here, as in *ch. vi.* 1, to form a recognized class dependent on bounty' (Hastings, *D. B.* i. 618; cp. 1 *Tim.* v. 3-16). 'Dorcas was, as it were, at the head of a sisterhood of mercy' (Ellicott, ii. 65).

⁸ 'Intreating him, Delay not to come on unto us' (*R. V.*). Joppa was about ten miles N.W. of Lydda.

⁹ Compare our Lord's action before raising Jairus's daughter (*Matt.* ix. 25; *Mark* v. 40).

¹⁰ So *Elijah* (1 *Kings* xvii. 20) and *Elisha* (2 *Kings* iv. 33) prayed before their great miracles.

her thus restored to the mourners. Here too the news of the Apostle's great miracle causes many to become believers, and he prolongs his stay there, lodging with a tanner¹¹ called Simon.

Cornelius's vision. The scene now changes to Caesarea (see p. 39). In this city, the usual residence of the Roman Procurator, a garrison was stationed, consisting mainly of local levies¹². Besides these there was a 'cohort' (R. V. mg.) called 'the Italian,' composed perhaps of Roman residents, and assigned to the governor as his body-guard¹³. In this cohort is a centurion named Cornelius¹⁴, described as a devout and God-fearing man, given to works of charity and to constant prayer¹⁵. At the ninth hour—one of the stated Jewish hours of prayer—this man sees, not in a trance, like Peter (ver. 10), but 'openly'

¹¹ This was an occupation from which the stricter Jews shrank, for fear of ceremonial defilement through contact with dead animals.

¹² These auxiliaries seem from Josephus (*Ant.* xx. 87, § 176) to have consisted mainly of men of Caesarea itself and Samaria or Sebaste (see p. 35). But see *Encycl. Bibl.* i. 909.

¹³ See S. C. ii. 421. It was perhaps called 'Italian' to distinguish it from these native troops. Compare the 'Augustan' cohort in ch. xxvii. 1. Cornelius's own name was pure Roman, having been borne by the Scipios and by Sulla (Hastings, *D. B.* 499). 'Cohort' commonly denoted one-tenth of a Roman legion, but these divisions of troops never bore surnames, while the auxiliary cohorts regularly did so (see Ramsay, *St. P.* 314).

¹⁴ 'It is calculated to impress us very favourably with the discipline of Roman military life, that all the centurions of whom mention is made in the N. T. were highly spoken of for their goodness and general character' (Luckock, ii. 4).

¹⁵ Opinions differ as to whether Cornelius was a proselyte. 'God-fearing' has been said to be the description in Acts of 'proselytes of the Gate,' as distinguished from full converts to Judaism, called 'proselytes of the Sanctuary' (see Ramsay, *St. P.* 43). It has, however, been denied that there was any such distinction at this period. Cornelius, though uncircumcised (cp. ch. xi. 3) seems to have observed the Jewish hours of prayer (cp. ch. x. 30, R. V.). It is argued by others again that, if a proselyte, he could not rightly be regarded as the first purely Gentile convert, since the Ethiopian eunuch was also a proselyte. Whether his conversion preceded those referred to in ch. xi. 20, 21, where it is doubtful whether we should read 'Greeks' or 'Grecian Jews' (see R. V. mg.), 'we have no data for determining' (Ellicott, ii. 65). In any case this is made the prominent instance of the new departure in missionary work (see Hastings, *D. B.* i. 499).

(R. V.), a vision of an angel, who calls him by name. Gazing in alarm on this mysterious visitor, and addressing him as 'Lord,' he appeals to him for enlightenment, and is told in reassurance that his prayers and alms have proved an acceptable remembrance-offering to God¹⁶. He is bidden to send to Joppa, thirty miles distant, for Peter, and is told where the Apostle is to be found¹⁷. As soon as the angel has left him, he dispatches to that city, with full instructions as to the reason of their mission, two of his servants and a devout and tried soldier.

Peter's vision at Joppa. On this occasion, as at the time of St. Paul's conversion, we have two almost simultaneous visions. Peter's, however, unlike that of Cornelius, comes to him in a trance¹⁸. It is on the next day, when the messengers from Caesarea are nearing Joppa, that he has gone up to the flat house-top at one of the hours of prayer, and, being hungry, he beholds the heaven opened, and a vessel resembling a great sheet 'let down by four corners' (R. V.)¹⁹. This is filled with creatures of all kinds, both clean and unclean, and he is bidden to kill and eat. With a Jew's dread of ceremonial defilement²⁰, he answers that he has never eaten what is unclean²¹, and is rebuked in words which bid him not 'make' (R. V.) or condemn as common that which God has cleansed²².

¹⁶ A name commonly given to part of the vegetable oblation burnt with frankincense, the sweet savour (cp. Eph. v. 2) being supposed to commend the offerer to God's favour (see Expos. G. T. ii. 252).

¹⁷ 'He shall tell thee,' &c. in verses 6 and 32 is probably copied from ch. xi. 14 (see R. V.; S. C. ii. 422).

¹⁸ Ecstasy (*ἔκστασις*) 'represents a state in which a man, to a greater or less extent, ceases to be under the control of conscious reason or intelligence' (Page, 144; cp. ch. xxii. 17; 2 Cor. xii. 2, 3).

¹⁹ Or 'four ends' (*ἀρχαίς*; literally, 'beginnings'). These may symbolize the four quarters of the heaven (cp. Matt. viii. 11), from which converts are to be gathered in.

²⁰ The distinction between clean and unclean animals is described in Lev. xi. Compare also Gen. vii. 2, viii. 20.

²¹ For other characteristic protests of Peter's, compare Matt. xvi. 22; John xiii. 8 (see Ellicott, ii. 67).

²² 'As though man by his harsh verdict actually created uncleanness,

The meaning of the vision is emphasized by its being thrice repeated, and then the vessel is straightway received up into heaven.

Peter and the messengers from Caesarea. While Peter is pondering in much perplexity on the meaning of this vision, the messengers from Cornelius arrive at the house, and he is bidden by the Spirit not to hesitate to go down to them, since they are sent by *Him*. He obeys at once, and, in answer to his inquiry as to the object of their visit, the messengers tell him of the high character and repute of Cornelius, and of the angelic mandate²³ in obedience to which they have been sent. He then invites them, Gentiles though they are²⁴, into the house, and entertains them there²⁵.

IO. CONVERSION OF CORNELIUS. PETER'S REPORT AT JERUSALEM.

Acts x. 23—xi. 18.

Peter and Cornelius. On the following day Peter sets out for Caesarea, accompanied by the messengers, and by six of the converts at Joppa (cp. ch. xi. 12), who are no doubt taken that they may be witnesses of what is to follow. Spending one night on the road, they reach Caesarea, where Cornelius, having summoned his kinsmen and intimate friends, awaits their arrival. On Peter's entering the house the centurion falls at his feet, but is rebuked for treating thus one who is only human

where God had actually bestowed His cleansing mercy in Christ' (Rendall, 235; see Expos. *G. T.* ii. 255).

²³ The word for 'was warned of God' (*ἐχρηματίσθη*) is the same as that used in Matt. ii. 12, 22, and Luke ii. 26.

²⁴ We find Peter afterwards (ch. xi. 3) reproached by those that were 'of the circumcision' for consorting and eating with men uncircumcised.

²⁵ Tradition still identifies a locality at Jaffa as the site of Simon the tanner's house. It is on the sea-shore, and has in the courtyard a spring of fresh water, such as would be needed for a tannery, and is said to have been for long used for this purpose (see Stanley, *S. and P.* 274). The tradition is, however, doubtful.

like himself¹. To the assembled friends, who are surprised at a Jew being ready to hold close intercourse with Gentiles², Peter explains that a divine mandate has caused him to come without hesitation among them; and he then demands the reason of the summons they have sent him. Cornelius relates how four days before (cp. verses 9, 23, 24), as he was 'keeping the ninth hour of prayer in his house' (R. V.)³, a man in bright apparel appeared to him, telling him how he had found favour with God, and bidding him send to Joppa for the Apostle (cp. ch. x. 4-6); an order with which he had at once complied. He now thanks Peter for coming, and expresses the eagerness of all present to hear the nature of the divine message he has received.

Peter's address. Peter commences his discourse by speaking of the proof now given that God is 'no respecter of persons⁴.' The old distinction of Jews and Gentiles is shown to be at an end, so that the divine favour will henceforth be granted, not on grounds of nationality, but of personal piety and righteousness⁵. The Apostle reminds those present that

¹ 'Homage from a Roman meant much more than if offered by an Oriental, with whom it might have been no more than an act of ordinary courtesy' (S. C. ii. 424). But Cornelius, as a servant of the one true God, could hardly have intended to pay divine worship (see *Expos. G. T.* ii. 25).

For the rebuke, compare ch. xiv. 14, 15; Rev. xix. 10, xxii. 8, 9.

² The word for 'join himself' (κολλᾶσθαι) denotes familiarity or attachment (cp. ch. v. 13). There was no legal prohibition against such intercourse (cp. Joseph., *Ant.* xx. 2, § 5), but 'the general practice of Jews was to separate themselves in common life from uncircumcised persons' (Alford, ii. 106).

³ The words about fasting here (A. V.) are probably interpolated. 'The four days include those of the vision at Caesarea and of Peter's arrival, leaving *two* days intervening' (Rendall, 237).

⁴ This truth, already revealed as regards members of the chosen race (cp. Lev. xix. 15; Deut. x. 17), is now to be extended to all men (Rom. ii. 11; cp. Matt. xxii. 16; Luke xx. 21; Jas. ii. 1). The 'middle wall of partition' is seen to be broken down (cp. Eph. ii. 14).

⁵ Others, however, take these words as describing Cornelius as a 'prose-lyte of the Gate,' and the passage as meaning that only thus could he or any be accepted as a member of the Church—that 'the non-Jew must

they themselves have heard of that message which God sent unto the children of Israel—the Gospel message of peace (cp. Isa. lii. 7) through the one Lord Jesus Christ. They have heard something of that history which commenced in Galilee (cp. Luke xxiii. 5), and then became generally known in Judaea, after the Baptist had done his preparatory work; how Jesus of Nazareth, anointed at his Baptism with the Holy Ghost⁶, and full of divine power (cp. John iii. 2), went about doing good⁷, and releasing those held in bondage by Satan (cp. Luke xiii. 16; 2 Tim. ii. 26)⁸. The speaker and his fellow Apostles are the witnesses⁹ of the events of that ministry of mercy, which the Jews ended by crucifying Him¹⁰ who had done such great things among them. These Apostles too are the fore-ordained witnesses of His resurrection, after which He was manifested, not to the people generally, but only to those chosen followers who then did eat and drink with Him¹¹. They have further been commissioned to proclaim these truths publicly, and to declare that this same Jesus, to whom all the prophets had testified (cp. Luke xxiv. 27) as the Saviour, in whom men should find remission of their sins, is also the destined Judge of quick and dead (cp. ch. xvii. 31; 2 Tim. iv. 1; 1 Pet. iv. 5).

The conversion of Cornelius and his friends. At this

approach by way of the synagogue, and become *one that fears God*.' (See Ramsay, *St. P.* 43.)

⁶ Some have referred this to the Incarnation (cp. Luke i. 35); others to the Baptism (cp. Matt. iii. 16, &c.). We may also compare Luke iv. 14, 18.

⁷ This is the briefest epitome to be found of our Lord's ministry of power and mercy.

⁸ Referring firstly to the healing of demoniacs, but also to the deliverance from sin and all the misery caused by it, of which these miracles were parables.

⁹ '*You* know the history as matter of universal rumour, and *we* are witnesses of the facts' (Alford, ii. 109).

¹⁰ Compare, for the expression here, ch. v. 30.

¹¹ Implied, though not distinctly stated, in Luke xxiv. 41-43; John xxi. 13.

point Peter's address is interrupted¹². To the amazement of the Jewish converts who have come with him from Joppa, the gift of the Holy Ghost is outpoured on these Gentile hearers, with evidences which recall the day of Pentecost (cp. ch. xi. 15). They 'speak with tongues and magnify God'¹³. This gift of the Spirit shows that no objection can now be raised to these uncircumcised men receiving the initiatory rite of Baptism¹⁴, and so Peter gives orders for their being forthwith baptized in the name of Jesus Christ¹⁵. At their request he remains at Caesarea for some days, no doubt giving them further instruction in the faith.

Peter's contention with the Judaizers at Jerusalem. The news of these unexpected events soon spreads throughout Judaea. On Peter's coming up with his six companions (ver. 12) to Jerusalem, he is reproached by those 'of the cir-

¹² In ch. xi. 15 he describes this as taking place when he has *begun* to speak. He apparently designed a much longer address.

¹³ Here, as in ch. xix. 6, there is nothing said about speaking in *other* languages. The gift seems *now* to have displayed itself in 'jubilant ecstatic praise' (see Expos. *G. T.* ii. 262); *then*, in prophesying, or inspired teaching.

¹⁴ 'One great end of the unexpected effusion of the Holy Spirit was entirely to preclude the question which otherwise could not but have arisen, "Must not these men be circumcised before Baptism?"' (Alford, ii. 111). The vision had left Peter no option as to preaching Christ to Cornelius. 'It was the Lord's will. But a further question remained: if he listened and believed in Jesus, should he be baptized without being first circumcised? Before the question arose, the Lord had answered it' (Norris, *Acts*, 52, 53).

The usual order is here reversed. We have first the spiritual grace, and then the visible sign. 'God is not bound,' and though it is 'not ordinarily His will to bestow the grace of sacraments on any but by the sacraments' (cp. Hooker, *Ecl. Pol.* v. 57, § 4), 'He can, if reason calls for it, do otherwise' (Luckock, ii. 18).

¹⁵ St. Peter did not himself baptize them. So St. Paul tells us he administered this rite to few, being sent 'not to baptize, but to preach the Gospel' (see 1 Cor. i. 14-17). So too we are told in John iv. 2 that our Lord did not Himself baptize, but His disciples. Philip the Evangelist was probably still at Caesarea, and may have baptized these converts (cp. ch. viii. 40).

cumcision¹⁶ for consorting with Gentiles¹⁷. He therefore recounts to them the whole story of his vision, with his consequent visit to Caesarea, and all that took place there¹⁸. He concludes by reminding them of the contrast drawn by our Lord between John's baptism with water and the baptism with the Holy Ghost (cp. ch. i. 5), and by declaring that it was impossible for him to withstand the will of God, now evidenced by the same proof of favour as was given to the Apostles themselves¹⁹. The objectors are at once silenced, and all those present give praise to God for extending to Gentiles the repentance which leads unto life²⁰.

II. FURTHER ACCOUNT OF WORK AND PERSECUTIONS.

DEATH OF HEROD.

Acts xi. 19—xii. 23.

Other missionary work. The general narrative of missionary work is now resumed from ch. viii. 1, 4. The disciples

¹⁶ 'The conversion of the Gentiles at Caesarea had given a new significance to the name of "those of the circumcision." From this time forth they are a distinct section, often a distinct party, in the Church' (Ellicott, ii. 71).

¹⁷ 'It is noticeable . . . that the accusation against St. Peter was not for baptizing Cornelius, but for eating with him' (Smith, *D. B.* i. pt. i. 660). St. Peter answers this charge indirectly, dwelling on the new position now given to Gentiles. Later, however, we find him hesitating about this very point of eating with Gentiles (Gal. ii. 11, 12).

¹⁸ This speech is a repetition, except in a few details, of the narrative in ch. x.

'The case of Cornelius was a test case of primary importance. The question whether to become a Christian it was necessary first to accept the Mosaic Law was the first great difficulty of the early Church' (Page, 151).

¹⁹ Referring to the enlightenment and truer faith which came to the Apostles on the day of Pentecost. The words may, however, mean that 'the like gift' was given to these converts on their believing (see Ellicott, ii. 72).

²⁰ 'Repentance, being the basis of acceptance, stands for the whole economy of salvation' (S. C. ii. 430).

We find the question of the need of circumcision renewed in ch. xv. 1, 2, and frequently referred to by the Apostle of the Gentiles.

who had fled from Jerusalem after the 'tribulation' (R. V.) there recorded have carried the new teaching to various parts, Phoenicia, Cyprus, and Antioch¹ being the most distant places as yet reached². They have at first confined their preaching to the Jews, until at Antioch some who have come from Cyprus and Cyrene (cp. ch. ii. 10, vi. 9) proclaim the Gospel to Greeks also³. This new departure is attended by evident tokens of divine approval, and many converts are made. The news of this reaching Jerusalem, Barnabas, himself a native of Cyprus (ch. iv. 36), is sent to Antioch. He is eminently fitted for this mission, as a man of broad and liberal mind, while having through the guidance of the Spirit 'a right judgement in all things,' and being also strong in the faith. On arriving he is gladdened by the proofs of a divine blessing resting on the new work, and exhorts all concerned in it to 'cleave unto the purpose of their heart in the Lord' (R. V. mg.). Further conversions follow, and Barnabas after a time goes on to Tarsus (cp. ch. ix. 30) to bring the Apostle of the Gentiles (cp. Gal. i. 16) to Antioch, where this opening for his special work has been found⁴. The two continue in that city for a whole year, intimately associated with each other and with the rest of the

¹ For Phoenicia, cp. ch. xxi. 4-7, xxvii. 3. For Cyprus, cp. ch. xiii. 4, &c., xxi. 16.

This Antioch must not be confounded with the Antioch in Pisidia of ch. xiii. 14, xiv. 19, 21. It was distinguished also from four other places of the same name in Syria as 'that near Daphne' (*πρὸς Δάφνην*), a place five miles off, where was a famous temple and oracle dedicated to Apollo and Daphne (cp. Joseph., *Ant.* xvii. 2, § 1). It was built in B.C. 500, and was now the Greek capital, as Damascus was the Arab capital, of Syria (see Expos. *G. T.* ii. 266; Hastings, *D. B.* i. 103). 'It became afterwards one of the five great centres of the Christian Church, with Jerusalem, Rome, Alexandria, and Constantinople.'

² It is doubtful whether that which is here recorded preceded or followed the conversion described in ch. viii and ch. x (see Hastings, *D. B.* i. 499).

³ Another reading is 'Grecian Jews' (*Ἑλληνιστὰς*), see R. V. mg.

⁴ 'Barnabas, who became Saul's sponsor at Jerusalem (ch. ix. 27), . . . recognized that the congregation of the Gentiles was the proper sphere for Saul's work' (Ramsay, *St. P.* 46).

Church there, giving many the benefit of their teaching; and, as the result of these widespread ministrations, the distinctive title of Christians is first given to the disciples at Antioch⁵.

The famine. Relief sent from Antioch. While Barnabas and Saul are at Antioch, prophets or teachers (cp. ch. xiii. 1, xv. 32; 1 Cor. xii. 28, &c.) arrive from Jerusalem⁶, one of whom, named Agabus (cp. ch. xxi. 10), predicts a dearth throughout all 'the inhabited earth' (R. V. mg.) in the days of Claudius Caesar⁷. When this famine has begun, the disciples at Antioch resolve to send some to minister (see R. V. mg.) to the wants of the poorer brethren in Judaea (cp. ch. xii. 25). Each convert contributes in proportion to his means (cp. 1 Cor. xvi. 2), and Barnabas and Saul convey the fund thus collected to the elders of the Church there.

⁵ The word for 'were called' (*χρηματίσαι*) is better rendered 'got the name of' (Ellicott, ii. 75).

The name 'Christians' was probably not assumed by the converts, who described themselves as 'brethren,' 'saints,' 'disciples,' &c. And the Jews were not likely to give a name associated with the Messiah to those whom they contemptuously called the Nazarenes (cp. ch. xxiv. 5). There is little doubt that the description originated with the Gentiles at Antioch, who were noted for what we call 'nicknaming.' The name is Latin in form, like Herodians (cp. Matt. xxii. 16), Marians, Pompeians, &c., used for followers of Herod, Marius, Pompey (see Page, 154). It was doubtless first employed in contempt, and traces of this are found in the only two other passages where it occurs in N. T. (cp. ch. xxvi. 28; 1 Pet. iv. 16). When the title *Christos* (*Χριστός*) was vulgarly modified to *Chrēstos* (*χρηστός*), meaning 'good,' or 'useful,' 'Christians' was also sometimes altered to 'Chrestians,' the form which is found in some inscriptions (see Ramsay, *St. P.* 48; cp. also C. and H. i. 117, &c.).

⁶ 'Prophet' in N. T., as in O. T. (see *O. T. Hist.* pt. ii. p. 75), does not mean only one who predicts future events—though, as in the case of Agabus, it may include such power—but any inspired expounder of the will of God.

⁷ Tacitus (*Ann.* xii. 43), Josephus (*Ant.* xx. 5, § 2), Eusebius (*Chron.* i. 79), and others, speak of famines at this time. Claudius was Emperor from A. D. 41 to 54. The famine in Palestine was probably in A. D. 46 (see Ramsay, *St. P.* 49).

The expression here (*ἡ οἰκουμένη*) is used for the civilized world, or Roman Empire (cp. ch. xxiv. 5; Luke ii. 1, iv. 5).

Persecution by Herod. About the same time as the events just related a fresh persecution of the converts begins, led by Herod Agrippa I, called here 'Herod the king'.⁸ Having beheaded James the son of Zebedee⁹, and finding that this execution of one of the new sect has found favour with the Jews, he next imprisons Peter, intending, after the Paschal feast¹⁰, during which it is unlawful to inflict capital punishment, to have him tried and sentenced to death before the people. While the Apostle is thus kept in prison, watched by relays of soldiers, four keeping guard at a time, earnest intercessions for his preservation are being offered by the Church.

Peter's escape from prison. On the night before the proposed trial, Peter, who is sleeping, fastened, according to Roman custom (cp. Joseph., *Ant.* xviii. 6, § 7), by a chain on each arm to a soldier—the other two soldiers being on guard without—is awakened by an angel, and finds the dark cell full of a strange light. He is told to rise quickly, and obeying finds his chains have fallen off. In obedience to further orders, he binds up his flowing garment (cp. Luke xii. 37, xvii. 8), puts on his sandals, throws his cloak round him, and hurries out after the angel, who guides him past the sentries¹¹ through

⁸ This Herod, father of the Agrippa of ch. xxv. 13, &c., was the son of Aristobulus, and grandson of Herod the Great. Imprisoned at Rome by Tiberius, he was afterwards promoted by Caligula and Claudius, and now ruled over all the dominions formerly held by his grandfather (cp. Joseph. *Ant.* xix. 5, § 1; 8, § 2). A firm supporter of the Roman supremacy, he at the same time courted popularity among his countrymen. (For the Herods, see *Gosp.* i. 5.)

⁹ On James, see *Gosp.* i. 189. 'His execution by Herod suggests that he had distinguished himself by special zeal for Christ; but nothing is known of him otherwise after Pentecost' (Rendall, 246).

'Though nearly all the Apostles were martyrs, St. James is the only one the time and manner of whose death is recorded in sacred history' (Luckcock, ii. 40).

¹⁰ The 'Easter' of A. V. is wisely altered in R. V. (see Daniel on *P. B.* 235; *Q. T. Hist.* i. 153).

¹¹ The first and second ward may mean the other two soldiers placed on guard at intervals; or the two sentries, one outside the cell, the other at the entrance of the prison.

the outer iron gate, which opens for them, and along one street of the city. Then, as he has reached a place of comparative safety, the angel leaves him. Peter, who has supposed all this to be a dream, now comes to himself (cp. Luke xv. 17), and understands that he has been miraculously saved from his persecutors. After reflection he makes for the house of Mary, the mother of John Mark¹², where many converts are at the time engaged in prayer for him. A maid called Rhoda, who answers his knock and recognizes his voice, hurries in with the glad news of his escape, and is at first rebuked as mad; but when she persists in her story those assembled conclude that Peter's guardian angel must have assumed his form and voice, he himself being already dead. The knocking continues; the wicket in the outer gate is opened, and Peter, entering and beckoning to them for silence, tells them his story. Having bidden them carry the news to James¹³ and to the brethren, he departs for another place¹⁴. The hapless soldiers, dismayed on discovering their prisoner's escape, are examined by Herod, and ordered to be led off for execution (see R. V. mg.). After this Herod moves his quarters to Caesarea.

The death of Herod. The narrative now digresses to record the fate of this persecutor of the Church. The Phoenicians, having in some way greatly offended Herod, and alarmed at the prospect of losing the exports of food from his territory (cp. 1 Kings v. 11; Ezra iii. 7), try to conciliate him through Blastus, his chamberlain. At a festival in honour of the Emperor (cp. Joseph., *Ant.* xix. 8, § 2)¹⁵, an audience is given

¹² Commonly identified with the Evangelist, Peter's 'son' (1 Pet. v. 13) in the faith (see *Gosp.* i. 17). This Mary would thus be aunt to Barnabas (cp. Col. iv. 10, R. V.).

¹³ On James, see *Gosp.* i. 93; *L. L. P.* i. 28.

¹⁴ Whether in or outside Jerusalem is uncertain (see Hastings, *D. B.* ii. 542). Various conjectures have been made—Antioch, Caesarea, Rome, &c.

¹⁵ The occasion was perhaps Claudius's safe return from Britain in A. D. 44 (see Farrar, *St. P.* i. 315). Others suggest the Emperor's birthday (see S. C. ii. 437).

to their ambassadors, when the people greet Herod, arrayed in robes of dazzling brightness, as a god. For not rebuking their profane flatteries, he is smitten with a horrible and fatal disease, described as being 'eaten of worms'¹⁶.

¹⁶ For a like disease, see the account of Antiochus (2 Macc. ix. 5, 9), and of Herod the Great (Joseph., *Ant.* xvii. 6, § 5). According to Josephus (*Ant.* xix. 8, § 2) Herod Agrippa died after five days of suffering.

SUPPLEMENTAL NOTES

(A.) THE GROWTH OF THE CHURCH IN THE FIRST DAYS.

THERE is not much to guide us in estimating the number of our Lord's disciples during His ministry. There were times when many were attracted to Him, and there were other occasions (cp. John vi. 66) on which there was a revulsion of feeling, leading to the desertion of many. The number of those who, accepting Him as the Messiah, really attached themselves to Him was apparently never very large. Probably the Crucifixion shook the faith of some of these, and further defections had taken place before the Ascension. St. Paul mentions '500 brethren' (cp. 1 Cor. xv. 6) as having witnessed one of our Lord's reappearances after His Resurrection, but we are told that the number of the disciples after the Ascension was only 120 (cp. ch. i. 15).

The first great accession was on the day of Pentecost, when no fewer than 3,000 fresh converts were made (cp. ch. ii. 41). Many of these were strangers of the Dispersion (cp. ch. ii. 5-12), who, having come up to Jerusalem for the annual Festivals, probably returned soon after to their homes. After this, as the result of the miracles wrought by the Apostles and the example of unity and cheerful piety¹ set by the believers generally, additions to the body of converts kept on growing steadily (cp.

¹ 'The life of the early Christians . . . was marked by simplicity, by gladness, by worship, by brotherhood. The numbers of the little community increased daily, and the mass of the people looked on them not only with tolerance, but with admiration and esteem' (Farrar, *St. P.* i. 105).

ch. ii. 43-47). The next definite account of such increase is at the time of the first persecution, when we are told the number of the men was about 5,000². We read soon after (cp. ch. v. 14) of another large accession, due to many signs and wonders wrought by the Apostles; and again (cp. ch. vi. 7) of the disciples in Jerusalem multiplying greatly, a number of the priests being included among these first converts.

The accounts which follow these are of extensions outside Jerusalem, of which the first is due to the scattering abroad of disciples through the persecution which followed the death of Stephen. The Apostles themselves appear to have remained in the capital, but the labours of others in Judaea and Samaria are spoken of (cp. ch. viii. 1), while a later reference (cp. ch. xi. 19, 20) tells us that some of these fugitives reached Phoenicia, Cyprus, and Antioch. The work of one of these missionaries, Philip, is singled out for special notice. His sphere of successful labour is mainly in Samaria (cp. ch. viii. 5, 6), but he is made the agent of a further spreading of the faith through his conversion of the Ethiopian eunuch (cp. ch. viii. 29-38).

The next recorded advance is through the work at Damascus of the newly-converted Saul, where he becomes at once a preacher of that faith of which, as commissioned by the chief priests, he had designed to 'make havock' (cp. Gal. i. 23, R. V.) there. In the time of freedom from persecution which follows (cp. ch. ix. 31), Peter, by a fresh miracle, adds to the number of saints in the town of Lydda and throughout the plain of Sharon (cp. ch. ix. 32-35); and, by a still greater wonder, he makes converts in the important seaport of Joppa (cp. ch. ix. 42). A further step forward is then taken, Peter being again the agent, in the conversion of the Gentile centurion Cornelius.

From this time the prominent figures in the work of extension are Barnabas and Saul. Their labours commence at Antioch,

² This was probably the aggregate of those *men* who had so far embraced the Gospel, including the 120 of ch. i. 15 and the 3,000 of ch. ii. 41 (see S. C. ii. 377), women and children not being included in the reckoning (cp. Matt. xiv. 21).

where many new converts are made; and this is now to be a new centre of Christianity. From this place the two, on their return from a visit to Jerusalem, are sent forth to carry out the special work of evangelization to which the Holy Ghost has called them (cp. ch. xiii. 1-3)³.

Other causes combined to further the steady progress thus made through the enlightenment, the boldness of speech, and the power of working miracles (cp. Heb. ii. 4) granted to the Apostles. Opinion among the Jewish rulers as to the new faith seems to have been divided. The hierarchical party of the Sadducees, who only began openly to interfere with our Lord towards the close of His ministry, now naturally appear as the chief opponents of teaching which imperils their favourite doctrines (cp. ch. xxiii. 8). The Pharisees, on the other hand, who were so bitter in their hostility to our Lord Himself, now show a different spirit; and the argument for toleration put forward in the Sanhedrin by Gamaliel (cp. ch. v. 34-39) anticipates the discussion in that council of which we read later (cp. ch. xxiii. 7-10). While we have two persecutions, in which Sadducees take the lead, recorded in this earlier portion of Acts (cp. ch. iv. 1-6, v. 17), it was not apparently till Stephen alienated the Pharisees by what they conceived to be disloyalty to the Law and the Temple that men of this party were for offering violence to those teaching and accepting the new faith. It was then too that the people, with whom at first the converts were in favour (cp. ch. ii. 47), became estranged; a hostility which is shown on the occasion of the only other persecution recorded in these earlier chapters, that of Herod Agrippa, whose execution of James, the brother of John, as we are told, 'pleased the Jews' (cp. ch. xii. 3). The attitude of the Roman power too towards the new 'way' was at first one of neutrality, till the decision of the synod at Jerusalem

³ The 'Churches' which are now spoken of are 'the local embodiments of the Church; the distribution of the one into many being purely geographical.' The unity of that Church, which is 'the new chosen people,' is unaffected by these extensions (see *Encycl. Bibl.* i. 822).

(cp. ch. xv. 6-21) showed that this was not to be identified with that Jewish faith which was regarded as a *religio licita*⁴.

(B.) THE ORGANIZATION OF THE CHURCH IN THE FIRST DAYS.

There is no account in the Gospels of any teaching having been given which related to such Church organization as we meet with at once when we pass to the Acts of the Apostles. The 'things pertaining to the Kingdom of God,' of which, as we are told (cp. ch. i. 3), our Lord spake during the forty days before His Ascension, may have included instructions as to this¹. And the fuller knowledge imparted by the descent of the Holy Spirit would, we may believe, further qualify the leaders of the Church for this part of their work.

The first step which shows a consciousness of the new power of government entrusted to them is the election by the Eleven of a successor to the traitor Judas (cp. ch. i. 15-26). On and immediately after the day of Pentecost we have further signs of organized teaching and worship. Baptism, doubtless in the form prescribed by their Master (cp. Matt. xxviii. 19), is required of all, as the outward sign of repentance and of initiation into the new faith (cp. ch. ii. 38). The new converts are described as constant in their attendance on the 'teaching' (R. V.) of the Apostles; as firmly united in a new fellowship; and as regular in the breaking of the bread, and in the use of the new forms of public prayer (cp. ch. ii. 42). The first step is now taken towards that community of goods which is more fully described later, the wealthy at once parting with their pos-

⁴ 'Roman toleration was thrown away by the decision of the Apostolic conference; for, if Christians needed not to become Jews by circumcision, they were not a Jewish sect. Persecution was certain as soon as the authorities found this out' (Hastings, *D. B.* iii. 753).

¹ In the nearer contemplation of the work before the Apostles, these instructions probably dealt with matters of discipline, as well as of doctrine (see *Gosp.* i. 183).

sessions to help any that have need (cp. ch. ii. 44, 45)². While still observing the appointed hours of prayer in the Temple³, the believers break bread 'at home' (cp. ch. ii. 46, R. V.). We thus find the two Christian sacraments recognized from the first. There are doctrines generally accepted, and forms of public worship prescribed; the first recorded instance of such united prayer being that after the release of Peter and John by the Sanhedrin (cp. ch. iv. 24-30). In these and in other ways there are already indications of that union which St. Paul afterwards describes as 'the unity of the Spirit' (cp. Eph. iv. 3-12)⁴.

We read as yet of only two clearly defined distinctions among believers. The first is that between teachers and taught. The Apostles, a title which now is not restricted to the Twelve (cp. 1 Cor. xv. 5, 7), are at the head of the work of teaching, and perform it daily both in the Temple and 'at home' (cp. ch. v. 42, R. V.). They have at first the sole management of the common fund, when this provision for the relief of the needy converts is organized (cp. ch. iv. 35). Next to them come the prophets (cp. ch. xiii. 1), or expounders of God's word. The earliest account, however, of the formal appointment of other Church officials is that of the seven deacons (cp. ch. vi. 3, 6); though whether this was as a temporary or permanent office is uncertain. The first mention of presbyters or 'elders' is when we read of them as receiving the offerings brought to Jerusalem by Barnabas and Saul (cp. ch. xi. 30), which we might rather have

² 'This never spread beyond the holy city, and however grand and self-sacrificing the spirit that prompted its inception, it completely broke down under the stress of circumstances' (Luckock, i. 94).

³ The Jewish converts showed at first in other ways that they retained their respect for old usages. 'Weekly gatherings for liturgical worship, the recognition of holy seasons and holy books, are examples of elements of religious life which passed over naturally and at once from the Jewish to the Christian Church' (*Encycl. Bibl.* i. 822).

⁴ The unity of the Church, as there presented by St. Paul, consisted in unity of Headship, of belief, of sacraments, of hope, of love ('the bond of peace'), of organization ('one body'), and of ministry (see Smith, *D. B.* i. pt. i. 596).

expected to be part of the duty of the deacons⁵. We find later the title of 'overseers' or bishops applied to 'elders' (cp. ch. xx. 17, 28). The formal division into the three orders of the ministry seems before long to have been generally adopted⁶. The wider spread of the faith after the death of Stephen (cp. ch. viii. 1, xi. 19) necessitated the appointment of local rulers, and in the one selected from among these to preside over the elders themselves we may see the origin of the modern episcopate. The most conspicuous instances of such rulers are those at Ephesus and at Crete, Timothy and Titus, though these had a special commission from the Apostle; and the 'Angels' of the seven Churches of Asia (cp. Rev. ii, iii). A similar position was assigned earlier at Jerusalem itself to James, the Lord's brother, probably chosen on account of this relationship, and for the well-known integrity of his character.

The other division of the first converts is into the 'Hellenists' (cp. ch. vi. 1, R. V.) and the 'Hebrews,' i. e. those speaking Greek and those using the vernacular Aramaic. It is between these two classes that the first recorded friction takes place, when the jealousy of the former leads to the appointment of new officers to take charge of the common fund. St. Paul's account of a distribution of spiritual gifts (cp. 1 Cor. xii. 28; Eph. iv. 11) apparently implies a recognition from the first of

⁵ The office of elders, however, may have been recognized before this. 'There can be no doubt that this characteristic Jewish institution existed as a matter of course in the primitive Church,' and as soon as we find the elders mentioned, they are prominent, especially in practical matters (see Ramsay, *St. P.* 374).

⁶ 'We find early in the Church of Jerusalem (1) the Apostles, holding the government of the whole body in their own hands; (2) Presbyters, invested by the Apostles with authority for feeding and teaching men in each congregation; (3) Deacons or Evangelists, similarly invested with the lesser power of preaching, and of baptizing unbelievers, and of distributing the common goods among the brethren' (Smith, *D. B.* i. pt. i. 597).

The same order is found in the Gentile Churches founded by St. Paul, the terms 'Presbyters' and 'Bishops' being, however, applied indifferently there (cp. Phil. i. 1; 1 Tim. iii. 1, 2, v. 17; Titus i. 5, 7).

these varied endowments, though the distinctions of corresponding offices may have been made somewhat later.

(C.) CHRONOLOGY OF THE EARLIER PART OF THE ACTS OF THE APOSTLES.

The only reliable dates for events in these first days of the Church are the following:—

1. Our Lord's death, and the events which immediately followed. These were probably in A.D. 29 or 30.
2. Saul's escape from Damascus in the time of Aretas (cp. ch. ix. 25; 2 Cor. xi. 32, 33). This cannot be placed earlier than A.D. 34, and was probably in A.D. 37¹.
3. The persecution under Herod Agrippa I, which must be placed between A.D. 41 and Herod's death, also recorded in Acts, in A.D. 44².
4. The famine in the time of Claudius, foretold by Agabus. This may be placed in A.D. 46 or 47³.

But there are some differences of opinion even as to these dates, and it is impossible to fix exactly the time of the several events within these various limits. They can only be arranged in what seems from the narrative to be the chronological order:—

(a) The Ascension, the election of Matthias, and the events of the day of Pentecost belong of course to the same year as the Crucifixion. The first recorded miracle and the arrest of Peter and John probably took place not long afterwards. Then

¹ Aretas reigned for forty-seven or forty-eight years, dying probably in A.D. 40; but Damascus seems to have been under direct Roman rule till at least A.D. 33 or 34, and to have been granted to Aretas by Caligula. There are good reasons for fixing on A.D. 37 as the probable date of Saul's escape (see Hastings, *D. B.* i. 145, 416).

² Judaea was added to the territory under Herod's jurisdiction in A.D. 41 (cp. Joseph., *B. J.* ii. 11, § 6; *Ant.* xviii. 4, § 6, &c.).

³ It was to relieve the sufferers from this famine in Judaea that alms were sent to Jerusalem by Barnabas and Saul (cp. ch. xi. 28–30, xii. 25).

the new religious society goes on steadily increasing and being gradually organized. The account of the community of goods brings before us the future Apostle, Barnabas; and with this is connected the first account of disciplinary power being exercised by the Twelve in the story of Ananias and Sapphira.

(b) The next events of importance are the appointment of the seven deacons, the martyrdom of Stephen, and the conversion of Saul⁴. The interval between the persecution in which Stephen perished and that under Herod Agrippa was a time of much missionary enterprise outside Jerusalem. To this belong the labours of Philip in Samaria and in the south-west of Palestine, with the conversion of the Ethiopian eunuch; Peter's visits to Lydda and Joppa; and his summons to Caesarea, with the conversion of Cornelius, and the report of this new departure at Jerusalem. The work of evangelization is also now carried on by unnamed disciples in Phoenicia, Cyprus, and Antioch; and the preaching of Barnabas at the last-named place is recorded, where he is presently joined by Saul.

(c) Little is told us as to the interval between the persecution under Herod and the end of the first division of Acts. The narrative of the martyrdom of James, and the imprisonment and escape of Peter in that persecution, are immediately followed by the story of Herod's death. Then the visit of Barnabas and Saul to Jerusalem with alms to relieve the Judæan brethren in the impending famine is briefly related⁵. From this point the historian devotes himself to the work and fortunes of St. Paul⁶.

⁴ For the chronological difficulties connected with the earlier part of St. Paul's history, see *L. L. P.* i. 14, 26; ii. 79.

⁵ The death of James and imprisonment of Peter may be placed early in A.D. 43; the death of Herod in the winter of A.D. 44. The visit of Barnabas and Saul to Jerusalem was probably in A.D. 43 (see Rendall, 26).

⁶ For a full discussion of the chronology of this period, see Hastings, *D. B.* i. 416; and for the chronology of St. Paul's life, see *L. L. P.* i. 106-108.

INDEX TO PART I

- Abraham**, call of, 27.
Acts, title of, 1 ; object of, 2 ; sources of information of, 3 ; divisions of, 4.
Aeneas, healing of, 40.
Agabus foretells famine, 49.
Alexander, kinsman of high-priest, 17.
Ananias, deceit and fate of, 20, 60.
Angels at Sinai, 31.
Annas, high-priest, 17.
Antioch, Gospel preached at, 35, 48, 54, 60 ; account of, 35.
Apostasies during ministry, 53.
Apostles, duties of, 57.
Aretas, date of, 59, 60.
Arrest of Peter and John, 16, 59 ; of all the Apostles, 22.
Ascension, account of, 6 ; date of, 59.
Azotus, mention of, 39.

Babylon, captivity at, 31.
Baptism, first Christian, 12 ; first Gentile, 46 ; required of all, 56.
Barnabas, first mention of, 20, 60 ; sent to Antioch, 48 ; preaching of, 54, 55 ; sent to Jerusalem, 59.
Barsabbas, mention of, 8, 49.
Beautiful gate, meaning of, 14.
Bethsura, fountain of, 38.
Bishop, use of name, 58.
Blastus, Herod's chamberlain, 51.

Caesarea, Philip at, 38 ; Cornelius stationed at, 41 ; Peter's visit to, 43-46 ; Herod's death at, 51.
Calaphas, high-priest, 17.
Candace, mention of, 38.
Chiun, meaning of, 31.
Chrêstos, corruption of Christos, 49.
Christian, origin of name, 49.
Chronology of period, 59-61
Churches, meaning of, 55.
Claudius Caesar, famine in time of, 49, 59.
Community of goods, meaning of, 14, 21, 56.
Cornelius, account of, 41 ; vision of, 41, 42 ; conversion of, 46, 54.
Corner-stone, figure of, 18.
Cyprus, Jewish settlement in, 20.

Damascus, Saul's preaching at, 54.
Dates of events of early Church, 59.
David, prophecy by, 10, 11.

Deacons, appointment of, 25, 57; duties of, 58.

Dorcas, restoring of, 40.

Ecstasy, meaning of, 42.

Egypt, bondage in, 29.

Eleven, first official act of, 7, 56.

Episcopate, origin of, 58.

Ethiopia, eunuch of, 38, 54, 60.

Evangelists, same as deacons, 58.

Exodus, account of, 30.

Famine, the great, 49, 59.

Fellowship, meaning of, 13.

Gall, meaning of, 37.

Gamaliel, account of, 23; advice of, 23, 55.

Gaza, mention of, 37.

Growth of Church, 53-55.

Haran, position of, 27.

Hebrews, meaning of, 24, 58.

Hellenists, meaning of, 24, 58.

Herod Agrippa I, persecution by, 49-51; account of, 50; death of, 51, 52, 59.

Israelites, rebellion of, 31.

Italian cohort, meaning of, 41.

John, kinsman of high-priest, 17.

John the Apostle, mentions of, 14, 17, 36.

John Mark, mention of, 51.

Joppa, account of, 40, 43; Peter at, 40, 54; Peter summoned from, 42.

Joseph sold into Egypt, 28.

Joshua, mention of, 32.

Judas, fate of, 7; successor to, 8.

Judas of Galilee, revolution under, 24.

Kingdom of God, instructions as to, 56.

Levites, laws about, 20.

Libertines, meaning of, 26.

Lydda, account of, 39; Peter's visit to, 39.

Mary, mother of John Mark, 51.

Martyrdom of Stephen, 33, 34; of James, 50.

Matthias, election of, 8, 56, 59.

Mediator used of Moses, 30.

Midian, Moses' flight to, 29.

Miracles, first Apostolic recorded, 14; many wrought by Apostles, 21.

Moloch, worship of, 31.

Olivet, meaning of, 6.

Organization of first Church, 13, 56-59.

Parallelism of Peter and Paul, 2.

Pentecost, events of, 8, 9, 53; meaning of, 9.

People, estrangement of, 55.

Peter, first speech of, 10; miracle wrought by, 14; second speech of, 15, 16; before Sanhedrin, 17, 18; in Samaria, 36, 37; at Lydda, 39, 54; at Joppa, 40, 54; summoned to Caesarea, 42; address of at Caesarea, 44, 45; contention of with Judaizers, 47; imprisoned by Herod, 50; escape of, 50, 51.

Pharisees, toleration shown by, 55; cause of estrangement of, 55.

Philip the Deacon, preaches in Samaria, 35, 54, 60; converts Ethiopian, 38, 54, 60.

Phoenicia, Gospel preached in, 48, 54, 60.

Phoenicians offend and then conciliate Herod, 51.

Prayer, first public, 19, 57.

Presbyters, mention of, 57.

Prophet, meaning of, 49; duties of, 57.

Proselytes, two kinds of, 41.

Remphan, meaning of, 31.

Resurrection, witnesses of, 53.

Rhoda recognizes Peter, 51.

Roman power, different attitudes of, 55, 56.

Sacraments, early recognition of, 57.

Sadducees lead persecutions, 16, 22, 55.

Samaria, meaning of in Acts, 35; Gospel preached in, 35, 54.

Sanhedrin, Peter and John before, 17; further discussion in, 22, 55.

Sapphira, deceit and fate of, 21, 60.

Saul preaches at Damascus, 54; labours with Barnabas, 55; escapes from Damascus, 59; sent to Jerusalem, 59, 61.

Senate, meaning of, 22.

Serving tables, meaning of, 25.

Sharon, converts made in, 40, 54.

Siecuth, meaning of, 31.

Simon Magus, conversion of, 36; punishment of, 37; conjectures about, 37.

Simony, meaning of, 37.

Sinai, revelation at, 30.

Sojourning, length of, 28.

Stephen, defence of, 26-32; martyrdom of, 33, 60; effects of speech of, 55; date of death of, 60.

Synod at Jerusalem, 55.

Tabernacle brought in by Joshua, 32.

Tabitha, same as Dorcas, 40.

Tarsus, Barnabas goes to, 48.

Temple, building of, 32.

Temple guard, meaning of, 16, 22.

Temple services, attendance at, 14, 57.

Theudas, revolution under, 23.

Toleration shown by Jewish people, 55; by Romans, 55, 56, 60.

Twelve, mention of, 24.

Unity of Spirit, meaning of, 57, 58.

Vitellius, compact of with Jews, 60.

OXFORD

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, M.A.

PRINTER TO THE UNIVERSITY

FIRST DAYS AND EARLY LETTERS OF THE CHURCH

BY THE

REV. T. H. STOKOE, D.D.

RECTOR OF WADDINGTON, LINCOLN

PART II

EARLY LETTERS OF THE CHURCH

OXFORD

AT THE CLARENDON PRESS

1903

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH
NEW YORK

CONTENTS OF PART II

	PAGE
HEBREWS. Introduction	I
Contents of the Epistle	II
THE CATHOLIC EPISTLES	47
JAMES. Introduction	49
Contents of the Epistle	55
1 PETER. Introduction	66
Contents of the Epistle	71
2 PETER. Introduction	84
Contents of the Epistle	88
1 JOHN. Introduction	96
Contents of the Epistle	100
2 JOHN. Introduction	115
Contents of the Epistle	117
3 JOHN. Introduction	119
Contents of the Epistle	121
JUDE. Introduction	123
Contents of the Epistle	126
APPENDIX ON THE BOOK OF REVELATION.	132
INDEX	143

LIST OF ADDITIONAL ABBREVIATIONS IN PART II

Bigg, <i>I. C. C.</i>	= Dr. Bigg's 'St. Peter and St. Jude' in 'International Critical Commentary.'
C. and H.	= Conybeare and Howson's 'Life and Epistles of St. Paul' (People's Edition).
Farrar, <i>E. D. C.</i>	= Dean Farrar's 'Early Days of Christianity.'
Gloag, <i>C. E.</i>	= Gloag's 'Introduction to the Catholic Epistles.'
Hort, 1 <i>Pet.</i>	= Dr. Hort's 'First Epistle of St. Peter,' ch. i. 1-ii. 17.
Mayor, <i>Jas.</i>	= Mayor's 'Epistle of St. James.'
Plummer, <i>Ep. J.</i>	= Plummer's 'Epistle of St. John' (Cambridge Bible for Schools).
Plumptre, <i>Jas.</i>	= Dean Plumptre's 'Epistle of St. James' (Cambridge Bible for Schools).
Plumptre, <i>P. and J.</i>	= Dean Plumptre's 'Epistles of St. Peter and St. Jude' (Cambridge Bible for Schools).
Pullan	= Pullan's 'Books of the New Testament.'
Rendall, <i>Heb.</i>	= Rendall's 'Epistle to the Hebrews.'
Vaughan, <i>Heb.</i>	= Dean Vaughan's 'Epistle to the Hebrews.'
Westcott, <i>Heb.</i>	= Bishop Westcott's 'Epistle to the Hebrews.'
Westcott, <i>Ep. J.</i>	= Bishop Westcott's 'Epistles of St. John.'

THE EPISTLE TO THE HEBREWS

I. INTRODUCTION.

Canonicity of the Book. There have been from the first differences of opinion with regard to this remarkable Book. While in the Eastern Church it was generally accepted as canonical¹, the estimate of its claims to such recognition varied in the Western Church. From the second to the fourth centuries it was regarded in the latter as not having been written by an Apostle, and therefore as not of equal authority with those received as inspired letters; but at the close of the fourth century it was generally accepted by this Church also. After that its authority remained unquestioned till the time of the Reformation, when fresh discussions arose². These, however, did not shake the belief in its canonicity, the common opinion then and since being that this is unaffected by the difficulties allowed to exist as to its authorship, destination, and other questions. The original title was simply, 'To Hebrews,' without any indication of its authorship, or of any particular Church being addressed. This title was soon enlarged into, 'The Epistle to the Hebrews,' but the additional words, 'of Paul,' or, 'of Paul the Apostle,' are not found in any early MSS.

¹ In some old Greek MSS. it was placed among the Pauline letters, coming immediately before the Pastoral Epistles, and in one it was placed between *Galatians* and *Ephesians*. In others it is added, as a sort of appendix, after St. Paul's private letters (see Westcott, *Heb.* xxx, xxxii).

On 'canonical books,' see *Gosp.* i. 15.

² 'It is certain that by the end of the fourth century the Epistle was firmly established in the canon of the Western Church. The position thus assigned to it was undisturbed for the next eleven hundred years' (S. C. iv. 37).

Authorship of the book. The Pauline authorship of the book, asserted from the first by the Eastern Church, is still maintained by some commentators. But, though the theology is in the main that of the great Apostle, the type of thought and the style of the book differ from those generally accepted as his letters. It is therefore now commonly supposed to have been the work of one of his intimate followers, and various suggestions have been made as to the actual writer. Dismissing some of these—such as the alleged authorship of Mark, Silas, Titus, Aquila, &c.—which have little to recommend them, the opinion held by leading theologians, with the arguments adduced in favour of each, may be briefly stated as follows:—

1. *St. Paul.* This view is supported by a large amount of testimony in the early Church³, but grave objections to it have been raised on the strength of internal evidence. The chief of these objections are: (a) The book being, unlike any of St. Paul's letters, anonymous; (b) the tone of the writer being less authoritative than St. Paul's⁴; (c) differences in the theology from that of St. Paul⁵; (d) a marked contrast in style to that of St. Paul⁶; (e) the O. T. citations being all, unlike St. Paul's, taken from the LXX.

To these objections it has been replied: (a) That St. Paul now wrote anonymously, because his name was obnoxious to these Jewish Christians; (b) that in writing to these, who knew

³ For a full statement of this testimony, see Wordsworth, iii. 364-368.

⁴ In ch. ii. 3 the writer includes himself among those who had received the Gospel from other teachers, which it is difficult to reconcile with St. Paul's assertions (cp. Gal. i. 1, 11) of his immediate discipleship to Christ (see Westcott, *Heb.* lxxvi). The passage, however, is not in itself conclusive (see Salmon, *I. N. T.* 460).

⁵ 'The three cardinal topics of the Pauline theology' are said to be found in the letter; the contrast between Judaism and Christianity; the saving efficacy of faith; and the redemptive work of Christ; while the fourth, the universality of the Gospel, is absent (see Farrar, *E. D. C.* i. 301, 302).

⁶ 'There is here none of the ruggedness of St. Paul. . . . This is a calm composition, exhibiting sonorous words and well-balanced sentences' (Salmon, *I. N. T.* 464).

all his antecedents, he could not assume the same authority; (c) that any apparent divergence from Pauline doctrine is due to the special design of the letter; (d) that, while any differences of style may be similarly explained, there are many marked resemblances to St. Paul's writings both in words and phrases⁷; (e) that the LXX is naturally used in writing to these Hebrews, as including Hellenists who were accustomed to this version of the O. T.

2. *St. Luke.* This view of the authorship rests partly on tradition, but mainly on alleged resemblances in style to *St. Luke* and to *Acts*. The notices of it, however, in early writers point rather to the belief that the matter of the book was St. Paul's, while the language is like that of St. Luke⁸. This has been explained by saying that the book was first written in Hebrew by the former, and then translated into Greek by the latter⁹. But the general style is inconsistent with the idea of a translation¹⁰, and there are certain points of difference from St. Luke's histories which seem fatal to the theory of his independent authorship¹¹.

3. *Clement of Rome.* The view that Clement, Bishop of Rome, was the author of this book rests mainly on resemblances

⁷ For a list of these, see S. C. iv. 7-13.

⁸ 'Those ancient testimonies which mention his (St. Luke's) name in connexion with the Epistle do not ascribe to him the *substance* of the Epistle, but only the *form*' (Wordsworth, iii. 363).

⁹ Eusebius speaks of two traditions about St. Luke: one (*H. E.* vi. 25) maintaining that he was the author; the other (*H. E.* iii. 38) that he was the translator of the book.

¹⁰ 'A translation may be very able, but it can never bear upon its surface such marks of originality as we find in this Epistle' (Farrar, *E. D. C.* i. 298).

'Internal evidence appears to establish absolutely beyond question that the Greek text is original, and not a translation from any form of Aramaic' (Westcott, *Heb.* xxxiv).

¹¹ 'The striking contrast between his account of the Agony in the garden and that given in the Epistle is sufficient to settle that question' (Hastings, *D. B.* ii. 338). The resemblances may be 'sufficiently accounted for by common Hellenistic education' (Rendall, *Heb.* x).

between it and his Epistle to the Church of Corinth. But differences between the two have also been noted, which more than counterbalance these parallelisms, and the latter appear to be really quotations made by Clement from *Hebrews*. Eusebius (*H. E.* iii. 38) inclines to the opinion that this book was originally written in Hebrew, and that Clement, rather than St. Luke was the translator. (But see note 10) ¹².

4. *Barnabas*. This view rests mainly on a statement of Tertullian, which shows that the Church of North Africa regarded Barnabas as the author ¹³. His close connexion with St. Paul, his Levitical descent (cp. Acts iv. 36), which would specially interest him in the Temple worship, and the frequent communication between his native Cyprus and Alexandria, are urged in support of this tradition. Against it are alleged inaccuracies in this book as to the Temple ritual (cp. ch. vii. 27, ix. 4, x. 11) ¹⁴, and the contrasts between *Hebrews* and the extant *Epistle of Barnabas* ¹⁵.

5. *Apollos*. There is no traditional support for this view, but other considerations are in favour of it, especially the evidences found in the book of the writer having been versed in Alexandrian philosophy. To this may be added the intimacy of Apollos with St. Paul; the account of him as having a thorough knowledge of the Scriptures (cp. Acts xviii. 24), such as is shown by the writer of *Hebrews*; and the cultured style of the letter ¹⁶, which also points to the School of Alexandria. Apollos, it is said,

¹² See Westcott, *Heb.* lxii, lxx, lxxvi.

¹³ It has been suggested that Barnabas (or possibly Apollos), visiting Jerusalem at some time subsequent to the events recorded in *Acts*, was led by the signs there of apostasy under persecution to write this Epistle (see Salmon, *I. N. T.* 470).

¹⁴ It is said, however, that these statements are not 'of such a nature as to prove that the Epistle was not written by a Levite' (see Pullan, 212).

¹⁵ 'It may have been written by Barnabas, if the *Epistle of Barnabas* is apocryphal' (Westcott, *Heb.* lxxviii). For contrasts between the two, see Westcott, *Heb.* lxxxii-lxxxiv.

¹⁶ 'The author is the most cultured of all the primitive Christian writers, with the possible exception of Luke' (*Encycl. Bibl.* ii. 2000).

is 'the kind of man wanted'¹⁷, though we cannot go further than this¹⁸.

The view which now finds most general acceptance is that the book, though not written by St. Paul himself, was the work of some one who was in close relation with him, or who had adopted the leading tenets of his theology¹⁹. The difficulty of deciding among those who have such claims to notice, recognized in the early Church, is felt still; and, amid conflicting opinions, the question as to who was the actual author remains unsolved²⁰.

Destination of the Epistle. The vagueness of the title²¹, and the absence of any clear indications in the letter itself, have caused much difference of opinion on this question. The proposed visit referred to in ch. xiii. 23 seems fatal to the view that this was an encyclical letter, designed for Hebrew converts generally²². Various suggestions have been made as to the particular community addressed. Many have maintained that the letter

¹⁷ 'A Hellenistic Jew of Alexandrian culture, acquainted both with the O. T. Scriptures (in the Greek version) and with contemporary philosophy' (Hastings, *D. B.* ii. 338).

¹⁸ 'The Epistle was either written by Apollos, a friend of Timothy, and a follower of St. Paul; an Alexandrian with Jewish-Christian antecedents; eloquent, courageous, independent, and learned in the Scriptures: or else the name of the author is unknown to us' (Farrar, *M. B.* 439).

¹⁹ 'The character of the Epistle is beyond all question Paul-like, if we may so speak to avoid the ambiguity of 'Pauline' (Ellicott, iii. 278).

'Every one is ready to concede that the writer had adopted much of the Apostle's teaching, and had been deeply influenced by his companionship' (Farrar, *E. D. C.* i. 296).

²⁰ Origen said that God alone knew the truth as to the writer of this Epistle (cp. Eusebius, *H. E.* vi. 25), and it is said still that 'we must be content to remain in ignorance as to the writer of this remarkable book' (Hastings, *D. B.* ii. 338).

²¹ 'Hebrew,' meaning properly one from beyond the river Euphrates (cp. Gen. xiv. 13; *ἑβραῖος*, LXX), was a national and not a local title. It recalled the origin of the chosen race, and so differed from 'Jew,' which denoted the people 'as forming a religious commonwealth,' and 'Israelite,' which was 'the name of special privilege' (see Westcott, *Heb.* xxxv, xxxvi).

'Hebrew' is used in three passages only of the N. T. (cp. Acts vi. 1; 2 Cor. xi. 22; Phil. iii. 5).

²² For the arguments in favour of this view, see S. C. iv. 22.

was written to the Jewish converts at Jerusalem²³; some that it was for such converts in other parts of Palestine²⁴. Other destinations proposed are Rome²⁵, Alexandria²⁶, Corinth²⁷, and Ephesus²⁸. Another conjecture is that it was designed for the Christians at Leontopolis in Egypt, where a Temple, modelled on that at Jerusalem, had been built by the exiled Jewish Priest Onias in the second century B.C. for Hebrew Colonists and refugees in that country (cp. Joseph. *Ant.* xiii. 3, § 1-3)²⁹.

²³ The statements in ch. ii. 3 and ch. xii. 4 are quoted against this view. The letter could hardly be addressed to those among whom Stephen, James son of Zebedee, and James the Just had suffered martyrdom (see Rendall, *Heb.* xviii). The account, too, of the converts' liberality in ch. vi. 10 is hardly consistent with the poverty of the saints at Jerusalem (see *L. L. P.* ii. 67, 68, 123).

²⁴ 'Antioch seems a probable destination for the Epistle' (Pullan, 212).

²⁵ This view is said to accord with ch. ii. 3, as the Church there received the Gospel not from any Apostle, but from 'intermediary persons.' It is urged, too, that the Judaistic errors referred to were most prominent there, and that such personal notices as those in ch. xiii. 23 are in favour of this view (see Alford, iv. 68-72).

²⁶ Chiefly by those who maintain the authorship of Apollos (see Salmon, *I. N. T.* 469).

²⁷ This view, too, rests on the alleged authorship of Apollos (cp. Acts xviii. 27, 28). But ch. ii. 3 is unsuited to a Church founded by St. Paul (see Alford, iv. 67).

²⁸ 'If we must single out one Church as the probable recipient of the letter, it would be the Jewish portion of the Church at Ephesus, where both Apollos and Timothy were well known, and in which they had both laboured' (Farrar, *E. D. C.* i. 344).

Other suggestions are the Hebrew Christians of Asia Minor generally, or some other special congregation there or in Syria (see Westcott, *Heb.* xxxix). The expression about being 'restored' (ch. xiii. 19) seems to point to some single Church, not to the Churches of a nation or district (see Vaughan, *Heb.* xvii).

²⁹ Leontopolis was probably the same as the old On (cp. Gen. xli. 45), or Heliopolis, the city of the sun (see *Encycl. Bibl.* ii. 2018).

We must look, it is said, for 'a society where the priestly aspect of Judaism was dominant,' and this limits our choice to Egypt and Palestine; to Leontopolis and Jerusalem. 'Nowhere else would the images of sacrifice and intercession be constantly before the eyes of a Jew.' But the Egyptian Temple exercised no such influence as that which was the centre of worship in Jerusalem (see Smith, *D. B.* i. pt. ii. 1311; Westcott, *Heb.* xxxix).

When and where written³⁰. There are passages in the letter which may help us to an approximate date for its composition. We may gather from ch. v. 12 and ch. x. 32 that some time had elapsed since the conversion of those addressed; while the references to the Levitical service in ch. viii, ix, and x, and in ch. xiii. 10, seem to imply that this was still being performed³¹. The mention, too, of the release of Timothy (cp. ch. xiii. 23) has been regarded as indicating some time shortly after the martyrdom of St. Paul, who, as we know (cp. 2 Tim. iv. 9, 21), had urged this friend to join him at Rome. These all seem to point to the letter having been written not long before the fall of Jerusalem³².

As to the place of writing there is little to guide us. The only possible evidence in the letter—the words, ‘they of (or from) Italy’ in ch. xiii. 24—may refer to Italian converts who are with the writer in some foreign land, as well as to those actually living in Italy. Ephesus, Alexandria, and other places have been suggested, but these are mere conjectures³³.

³⁰ The subscription in A.V. has no authority. ‘No ancient manuscript adds to the Epistle anything beyond the simple words, “To the Hebrews”’ (Ellicott, ii. 277).

³¹ It has, however, been maintained that the writer is not dealing with the existing Temple services, but with those of the Tabernacle, as described in the LXX (see Moffatt, *H. N. T.* 344).

³² ‘The letter may be placed in the critical interval between A.D. 64, the government of Gessius Florus, and A.D. 67, the commencement of the Jewish war’ (Westcott, *Heb.* xlii).

Others, regarding the imagery in the concluding chapter as taken from the siege of Jerusalem, consider the book to have been written during that time of trouble in A.D. 70 (see Hastings, *D. B.* ii. 336). It is argued that, before this close of the Levitical ritual, no Hebrew Christian, writing to Hebrews, ‘could have ventured on this unsparing condemnation of the Mosaic dispensation’ (see Rendall, *Heb.* xxii).

It is also said that the letter may have been written earlier, before the martyrdom of James the Just in A.D. 63, the account of sufferings in ch. x. 33, 34 referring not, as commonly interpreted, to the Neronian persecutions, but to those following the death of Stephen (see Salmon, *I. N. T.* 472, 473).

³³ ‘Tradition is silent as to the place from which the Epistle was written’ (Westcott, *Heb.* xliii).

Occasion and object of the Book. The Book is commonly regarded as an effort to check a retrograde movement on the part of the Hebrew Christians addressed, who, under pressure of persecution, or through a mistaken loyalty to the polity and religion of their fathers, were in danger of relapsing to the old faith³⁴. There are also passages which seem to imply a secondary object; this being to correct certain heretical tendencies among these converts, such as the importance assigned to angels (cp. Col. ii. 18); the depreciation of marriage, and some Essene innovations as regards sacrificial meals (cp. ch. i. 2-14, ii. 5-9, 16, xiii. 4, 9-12)³⁵. But the great object of the writer is clearly to prove the superiority in every respect of Christianity to Judaism, and so to prevent a threatened apostasy³⁶. When this superiority has been fully established, there follows an earnest exhortation to these converts, in which the writer appeals to the lessons of the past as an encouragement to firmness and constancy, that they may hold fast the higher privileges of the new faith.

Characteristics of the Book. This Book, though always called an Epistle by early writers, may be described, at any rate as regards the first part of it, as a treatise rather than a letter³⁷.

'The place seems only to be a matter of guess, since there is nothing to indicate it' (Farrar, *E. D. C.* i. 344).

³⁴ These Jewish converts were tempted to fall back into 'the system of their childhood, which they saw tolerated as a *religio licita*, while their own was outcast and proscribed' (Alford, iv. 75).

'The splendour of the Temple worship and the zeal of Jewish patriotism were luring them back to their old religion. They felt that they had perhaps deserted a magnificent reality for a shadowy hope' (Pullan, 213).

If the letter was written when the final troubles had begun, the sense of impending disaster may have inspired a wish to cast in their lot with their oppressed countrymen.

³⁵ See Rendall, *Heb.* xxiv-xxvi. Compare Joseph. *B. J.* ii. 8, §§ 5-8, 13.

³⁶ 'The author of *Hebrews* proves Christianity to be the ultimate religion, by means of a long series of comparisons drawn between it and the religion from which it sprang' (Moffatt, *H. N. T.* 344).

³⁷ 'Through all the early parts of the work we should think that we were reading a treatise, not a letter' (Salmon, *I. N. T.* 460).

It has also been called 'rather an oration than an Epistle...; the utterance of a Christian Isaiah' (Wordsworth, iii. 371).

The anonymous opening, the impersonal character, and the more studied composition and careful arrangement, are out of keeping with epistolary style³⁸. It is only towards the close that these peculiarities disappear, and only in the very conclusion (ch. xiii. 23, 24) that we find anything like a distinct personal reference. While the teaching is said to resemble that of St. John, both as regards its form and many of its details³⁹, the style shows the influence of Alexandrian culture (see pp. 4, 5)⁴⁰. There are evidences of this influence also in the symbolic uses of Scripture, and in the references to ideas and the employment of terms in familiar use among the Alexandrian philosophers⁴¹. It has a special interest as presenting to us a picture of the early Church, when the first enthusiasm had passed away, and the converts 'began to reckon loss and gain.' In the comparison made between the old and the new religions the central truth differs from that in those letters of St. Paul which contrast the Law and the Gospel, the leading ideas here being rather those of priesthood and sacrifice⁴².

³⁸ These characteristics are used as an argument against the authorship of St. Paul, who not only 'prefixed his name and greeting to every Epistle, but put on record a special warning against the imputation of any anonymous letters to him' (see Rendall, *Heb.* xi).

³⁹ 'The style of the book is characteristically Hellenistic, ... but the teaching itself, like that of St. John, characteristically Palestinian' (Westcott, *Heb.* lxi). The book has also been described as 'a complement to the Gospel of St. John' (see Westcott, *Heb.* lx), and as 'standing midway between St. Paul and St. John' (see Farrar, *E. D. C.* i. 322).

⁴⁰ 'The language of the Epistle is, both in vocabulary and style, purer and more vigorous than that of any other book of the N. T.' (Westcott, *Heb.* xlv). It bears many resemblances to St. Luke.

⁴¹ Especially in 'the application to Christ of many of the terms and conceptions which the Alexandrian Philo had applied to the Logos ... in the Melchizedek priesthood of Christ,' and in traces of 'that philosophy of ideas which Philo had borrowed from Plato,' in which the visible world is regarded as the shadow of the invisible (see Farrar, *M. B.* 437).

⁴² 'The central truth is the priestly performance of Christ, by which we are brought into filial relations with God' (Hastings, *D. B.* ii. 327).

'It is the glory of this great Epistle to be in many senses the Gospel of the Old Testament,' showing how a progressive revelation was required for God's education of the world (see Vaughan, *Heb.* xi).

Summary of the Book. The Book may be broadly divided into two parts ; first, the argument for the superiority of the new revelation ; second, the application of this truth to the difficulties of those addressed. The first is mainly doctrinal ; the second mainly practical.

The following is a fuller analysis :—

(A) The new and final revelation. Ch. i. 1—x. 18.

1. The Mediator of the new covenant shown to be superior to others. Ch. i. 1—iv. 13.

(a) As above angels. Ch. i. 1—ii. 4.

(b) As fulfilling through suffering man's divine destiny.

Ch. ii. 5—18.

(c) As above Moses. Ch. iii. 1—19.

(d) As above Joshua. Ch. iv. 1—13.

2. Christ's high-priesthood superior to Aaron's. Ch. iv. 14—vii. 28.

(a) Qualifications for high-priesthood found in Christ. Ch. iv. 14—v. 10.

(b) Hortatory digression ; reproof to converts for slow progress. Ch. v. 11—vi. 20.

(c) Melchizedek's priesthood a type of Christ's. Ch. vii. 1—28.

3. The new covenant superior in all respects to the old. Ch. viii. 1—x. 18.

(a) The heavenly ministry above the earthly ministry. Ch. viii. 1—13.

(b) The old sanctuary and atonement only figures of the new. Ch. ix. 1—28.

(c) The old ineffectual and the new effectual sacrifices. Ch. x. 1—18.

(B) Application of the new truths. Ch. x. 19—xiii. 25.

1. The privileges and the duties of the converts. Ch. x. 19—39.

2. The example of the heroes of the old faith. Ch. xi.

3. Exhortation to like faith and endurance. Ch. xii.

4. Final instructions and conclusion. Ch. xiii.

II. CONTENTS OF THE EPISTLE.

(A) THE NEW AND FINAL REVELATION.

Ch. i. 1—x. 18.

I. THE MEDIATOR OF THE NEW COVENANT SHOWN
TO BE SUPERIOR TO OTHERS. Ch. i. 1—iv. 13.

(a) AS ABOVE ANGELS. Ch. i. 1—ii. 4.

The old and the new revelations, Ch. i. 1—4. The writer, without giving name or greeting¹, at once states the great truth which he is prepared to maintain²—the superiority of the new to the old covenant. This, he says, is shown by the contrast between the fragmentary and varying teaching of the latter, when God spake by the mouth of His chosen prophets, and the complete and final revelation in His Son³; that Son who is the Heir of all things (cp. Rom. viii. 17), the Creator of the worlds (cp. John i. 3; Col. i. 16), the 'effulgence' (R. V.) of the divine glory (cp. Wisdom vii. 26), and 'the impress of His substance' (R. V. mg.: cp. 2 Cor. iv. 4; Col. i. 15).⁴ This Son upholds

¹ 'The opening of the Epistle is characteristic of the whole. It is a homily rather than a letter' (Vaughan, *Heb.* 1). 'No other Epistle in the N. T. (except St. John's) is without the author's name and greeting' (Rendall, *Heb.* 2).

² 'In the introductory verses a foundation is laid for all the arguments and exhortations which are to follow' (S. C. iv. 29).

³ There are here three contrasts (see Westcott, *Heb.* 3): (a) the method; the earlier teaching was a progressive revelation, given 'by divers portions and in divers manners' (R. V.); (b) the time, the one being in the world's infancy and growth, the other at the end of these days, or the fullness of the time (cp. Gal. iv. 4); (c) the agents; in the one case those prophets in whom God spake; in the other One 'having the standing of a Son, who knows all that is in the Father's mind,' so that His teaching is final (see Hastings, *D. B.* ii. 328).

'Prophet' is of course used here in the wider sense, for any one who declares or expounds the will of God (see *O. T. Hist.* ii. 75).

⁴ Of the three remarkable words used here, the first (*ἀπαύγασμα*) may mean either 'radiance' or 'reflection.' For the latter, cp. 'Light of (or 'from,' *ἐκ*) Light' in the Nicene Creed. The second (*χαρακτήρ*) denotes properly the impression made by a die; hence characteristic features, whether material or spiritual. The third (*ὑπόστασις*), meaning 'that which stands under,' is used for 'substance' or 'essence,' and so for 'confident assurance' (cp. ch. iii. 14, xi. 1; 2 Cor. ix. 4, xi. 17).

all things (cp. Col. i. 17) by the word of His power; it is He who 'made a purification of sins' (R. V.); and now He is seated at the right hand of God (cp. Ps. cx. i; Matt. xxii. 44, &c.), exalted far above angels (cp. Eph. i. 20, 21; 1 Pet. iii. 22), as having 'inherited' (R. V.) a more excellent name than they (cp. Phil. ii. 9-11)⁵.

Christ and the angels. Ch. i. 5-14. This superiority of the Son to angels⁶ is now proved by several quotations from the O. T., commonly accepted as Messianic, of which five at least are from the Psalms. In these the contrast is shown to be that of Son to servants, of King to subjects, of Creator to creatures⁷. The first (Ps. ii. 7; cp. ch. v. 5; Acts xiii. 33) is from a Psalm composed for David's return from some victory over his enemies. The second (2 Sam. vii. 14; cp. 1 Chron. xvii. 13) refers to his design of building a Temple. The third, connected here with again bringing 'the first-born' (R. V.) into the world, may be taken from Ps. xcvii. 7 (cp. Deut. xxxii. 43, LXX)⁸. The fourth (Ps. civ. 4) is from a Psalm of praise to God as the Lord of nature, and identifies the forces of nature with His messengers or angels⁹. The fifth (Ps. xlv. 6, 7) is from an *epithalamium* or marriage-song, in which the honours paid to the royal bridegroom are typical of the exaltation of the Son (cp. Phil. ii. 9)¹⁰. The sixth

⁵ From the briefly noticed contrast to prophets the writer here passes on to the fuller demonstration of Christ's superiority to angels.

⁶ 'The exaltation of angels was, both at this period and long afterwards, a tendency of Jewish thought' (Farrar, *E. D. C.* i. 351). They were regarded as executing God's will in the natural world, as employed in His giving of the law (cp. ch. ii. 2; Acts vii. 53; Gal. iii. 19), and as bridging over the gulf between God and man (see *L. S. P.* ii. 142). There is, however, no trace here of the angel-worship spoken of in Col. ii. 18.

⁷ 'The conclusion is that the essential function of angels is to serve' (see Hastings, *D. B.* ii. 328).

⁸ The passage in Ps. xcvii. 7 is 'worship Him, all ye gods.' The actual words given here are found as an addition in the LXX to Deut. xxxii. 43.

If 'again' (πάλιν) is to be connected with 'bringeth in' (εἰσαγάγῃ), and not taken as in A. V., these words may refer to the second coming of Christ in His Majesty (see Westcott, *Heb.* 22). For 'first-born' (πρωτότοκος), cp. Rom. viii. 29; Col. i. 15, 18; Rev. i. 5.

⁹ The parallelism here points to 'winds,' not 'spirits,' as the correct rendering. In Ps. civ. 4 (R. V.) we have 'who maketh winds His messengers.' For the double meaning of the word (πνεῦμα), cp. John iii. 8.

¹⁰ 'The marriage (cp. Matt. xxii. 1-14) was typical of the marriage of Christ to His Church' (Rendall, *Heb.* 9). Some have supposed this Psalm

is probably from a Psalm of the Captivity (Ps. cii. 25-27), and applies to the Son words used of Jehovah as the Creator of the universe, which contrast His own eternity with His perishable works¹¹. The last (Ps. cx. 1) is the well-known passage with which our Lord once silenced the Pharisees (Matt. xxii. 41-46, &c.), interpreted of the Son's exaltation at the right hand of God¹². No such words as these, the writer continues, were ever used of the angels, whose duties are simply to act as God's ministers, * like those priests who are employed in His public worship¹³.

The danger of neglecting this new revelation. Ch. ii. 1-4. The argument is here interrupted by a solemn exhortation¹⁴. The greater dignity of the Mediator of this new covenant implies the need of more earnest care in those who receive it, lest they should 'drift away' (R. V.) from its teaching¹⁵. If the Law, spoken through angels (cp. Acts vii. 53; Gal. iii. 19), was binding, so that every transgression of it was duly punished, how can any escape who neglect this new way of salvation; proclaimed first by the Lord Himself, and ratified by those who shared His earthly ministry¹⁶; and further testified to by miracles, and manifold displays of power, and by the distribution of spiritual gifts (cp. 1 Cor. xii. 11)—all in accordance with the divine Will¹⁷.

to have been composed for Solomon's marriage with the daughter of Pharaoh.

¹¹ 'The prayer of one who, amidst the overthrow of the Davidic kingdom, longed for . . . the coming in of Messiah's kingdom' (S. C. iv. 32).

¹² For the exact meaning of the words, see *Gosp.* i. 152. The passage is quoted by St. Peter (Acts ii. 34, 35), and is referred to again in this letter (ch. x. 12, 13). For the figure of the 'footstool' cp. Joshua x. 24; 1 Cor. xv. 27.

¹³ This is the force of the word for 'ministering' (λειτουργικά).

¹⁴ For similar interruptions, cp. ch. iii. 7-19, v. 11-vi. 20.

¹⁵ This, and not 'let slip' (A. V.), is the meaning of the word here (παρῶμεν). The figure is that of a boat 'being swept along past the sure anchorage which is within reach' (see Westcott, *Heb.* 37); or of 'a river escaping from its channel through chinks and fissures in the banks' (Vaughan, *Heb.* 26).

¹⁶ For the bearing of this passage on the questions of the authorship and destination of the book, see pp. 2, 6.

¹⁷ For 'signs' (σημεῖα), 'wonders' (τέρατα), and 'powers' (δυνάμεις), see *Gosp.* i. 185. For spiritual gifts, cp. 1 Cor. xii. 4-11, where the Spirit is described as 'dividing to every man severally as He will.' Here all these testimonies are spoken of together as part of the eternal counsels of God (see S. C. iv. 34). 'The Holy Spirit is in one sense the gift and in another the Giver' (Westcott, *Heb.* 40).

(b) AS FULFILLING THROUGH SUFFERING MAN'S DIVINE DESTINY.
(Ch. ii. 5-18).

The sovereignty of man through the new Mediator. Ch. ii. 5-18. The subject of superiority to angels is now resumed. In this supremacy, as foretold by the Psalmist (cp. Ps. viii. 4-7)¹⁸, man, in spite of his frailty, shall at last share¹⁹. From the first (cp. Gen. i. 27, 28) indeed, though made a little lower than the angels, he was given the dominion over other creatures; but this sovereignty was only to be established when Jesus, also made a little lower than the angels²⁰, should, because of His having in God's gracious purposes tasted death for every man, be highly exalted (cp. Phil. ii. 8, 9). It was in accord with these purposes of Him who is both the final and the efficient Cause of all things, that the Author²¹ of salvation to many sons, who are to be brought to glory, should Himself be perfected through sufferings. For both Sanctifier and sanctified are sons of the same Father, so that, as foreshadowed by Psalmist and Prophet²², this Saviour is not ashamed to call men His brethren. He even took upon Him their human nature, that through the death to which that nature is subject, He might 'bring to nought' (R. V.) the devil, who had the power of death²³, and deliver those whom the terrors of death kept continually in bondage²⁴. For it is not angels that this Saviour lays hold of to help them, but Abraham's

¹⁸ 'Psalm viii is a thankful acknowledgement of the glorious destiny appointed to man in creation' (Rendall, *Heb.* 15).

¹⁹ The word for 'world' here (*ἡ οἰκουμένη*: cp. Matt. xxiv. 14; Luke ii. 1, iv. 5, &c.) means 'the inhabited earth' (R. V. mg.).

²⁰ Another rendering is 'for a little while' (see R. V. mg.).

²¹ The word (*ἀρχηγός*) is so translated again in ch. xii. 2. In Acts iii. 15, v. 31 it is rendered 'Prince.' A. V. gives in this passage 'Captain.'

²² The passages quoted here present to us the suffering King and the suffering prophet as types of the suffering Messiah. The first (Ps. xxii. 22) belongs to the time of David's persecution by Saul. The second and third (Isa. viii. 17, 18) occur in Isaiah's protest against the folly of Ahaz and the people in relying on Assyria, instead of trusting in Jehovah. The second is found in the LXX version of these passages: 2 Sam. xxii. 3; Isa. viii. 17 and xii. 2.

²³ 'The devil has the power of death, not as Lord, but as executioner' (Farrar, *E. D. C.* i. 361). For the deliverance, cp. 1 Cor. xv. 55-57.

²⁴ The subject of the atoning death of Christ is reserved for ch. ix. The leading thought here is that of the Incarnation, as the appointed means of the divine sympathy with and deliverance of man.

seed²⁵; and so He was to be made like these brethren in all things; that, as a merciful and faithful High-Priest, He might make a propitiation (cp. 1 John ii. 2) for their sins²⁶. For since He Himself has suffered temptation, He is able, as one who sympathizes with them, to succour the tempted²⁷.

(c) AS ABOVE MOSES. Ch. iii. 1-19.

The new Mediator's superiority to Moses. Ch. iii. 1-6. Having such a sympathetic Helper, all who are partakers of a heavenly calling must regard this Jesus as the Apostle and High-Priest of their 'confession' (R.V.)²⁸; who has been faithful to Him that appointed Him to this office, as Moses was faithful in His dealings with all God's household²⁹. But, though both were faithful, Jesus, as the divine Establisher (see R. V. mg.) of the household, has been counted worthy of more honour than Moses, who himself belonged to it³⁰. The latter was only a faithful servant, a witness to truths which were afterwards to be more plainly declared (cp. Deut. xviii. 15). But Christ was faithful as a Son, ruling over that household of God to which Christians belong (cp. Eph. ii. 19), provided they hold their 'boldness and glorying of hope' (see R. V.) firm unto the end.

The warning example of the Israelites under Moses. Ch. iii. 7-19. The truth that such constancy is a condition of the divine blessing is shown by the results of the Israelites'

²⁵ The Epistle, it must be remembered, was addressed to Hebrews; but the spiritual Israel is of course included in this expression.

²⁶ This mention of Christ's High-Priesthood anticipates the fuller argument which commences at ch. iv. 14.

²⁷ The words (ἐν ᾧ) may mean either 'in that' or 'whereas,' implying that His sympathy is grounded on the fact of His being tempted; or 'wherein' (R.V. mg.), implying that 'the range of Christ's sympathy is as wide as His experience' (see Westcott, *Heb.* 58).

²⁸ 'The Apostle,' as being He who was sent from God (cp. John x. 36, xvii. 3, 18). In Jesus the faith which we confess 'finds its authoritative promulgation and its priestly application' (Westcott, *Heb.* 74).

²⁹ 'House' (οἶκος; cp. Num. xii. 7, LXX) means here 'household.' Building the house can only here be a figure for organizing the society.

Some have explained the word for 'appointed' (ποθέσαντι) as 'made,' or 'created.' But the passage means rather, 'who made Him an Apostle and High-Priest.'

³⁰ 'Moses was lost in the economy which was given through him; Christ was the author of that which He instituted' (Westcott, *Heb.* 76).

faithlessness. The words are quoted in which the Psalmist³¹ warns his contemporaries not to harden their hearts, as their fathers did, when they provoked and tempted God in the wilderness (cp. Ps. lxxviii. 17, 18)³², displeasing Him all through their forty years' wanderings, and bringing upon themselves the decree that they should not enter into the promised land of rest (cp. Num. xiv. 28-30). Let Christians beware of like unbelief and apostasy. Let them exhort one another, while the 'to-day' of God's forbearance lasts; knowing that, if they are constant unto the end, they will have become partakers of Christ. There is urgent need of such caution; for those who were thus guilty then were the same whom God had already rescued from bondage by Moses (cp. Ps. lxxviii. 11-14). It was these whose carcasses were left bleaching in the desert (cp. 1 Cor. x. 5); it was these who for their disobedience and unbelief were not allowed to enter into the land of rest³³.

(d) AS ABOVE JOSHUA. Ch. iv. 1-13.

The warning continued. Ch. iv. 1-7. Christians must beware of forfeiting the divine blessing, as the Israelites did. They too have received a message of good tidings (see R. V.); but they too may fail to profit by it, like those Israelites who were not 'united by faith' (R. V.) to the few who then gave heed to it³⁴. It is only the faithful who may enter into that

³¹ The authorship of this well-known 'Invitatory Psalm' (Ps. xcvi) seems to be ascribed in ch. iv. 7 to David; but this may merely mean that the words are 'a quotation from the Book of Psalms, of which David was, to a considerable extent, the author' (S. C. on O. T. v. 387). Its phraseology points to a later date. The Psalm, which was commonly used in the public worship of the Jews, combines an appeal to public thanksgiving with a warning drawn from their national history.

³² 'In the provocation' (ἐν τῷ παρακρασμῷ) and 'of the temptation' (τοῦ πειρασμοῦ) are taken from the LXX. The original Hebrew of Ps. xcvi. 8 has 'at Meribah' and 'of Massah' (R. V.), referring there to Exod. xvii. 1-7. According to the most approved reading here (ἐπειράσαν ἐν δοκιμασίᾳ) the Israelites are described as 'proving God's visible works by way of trial.'

³³ They are described as all sinning, and all excluded. Joshua and Caleb, as we know (cp. Num. xxxii. 11, 12; Deut. i. 35-38, &c.), were the only exceptions.

³⁴ There are two readings here, with one (συγκραμένος) the meaning may be that the word lost its power because it was not united with faith in

divine rest, which God, when He rested on the seventh day from the work of creation, designed that His people should share. The very words of exclusion in the Psalm quoted above imply that *some* are to enter into that rest; and the disobedience of those Israelites who received the earlier good tidings led to the promise being thus more definitely repeated, with a solemn warning against others following their example³⁵.

The rest given by Joshua not the true rest. Ch. iv. 8-13. The argument now passes on to the superiority of the rest promised under the new covenant to that in the land won by Joshua³⁶. The words of the Psalmist, when, so long after Joshua's time, he refers to the old provocation, show that there was another rest to come. It is the 'sabbath rest' (R.V.)³⁷ reserved now for those who 'rest from their labours' (cp. Rev. xiv. 13), as God did from His. But Christians, who would enter into that rest, must use all earnestness, lest they too fall through disobedience³⁸. For the word of God, 'living and active' (R.V.) and sharper than any sword³⁹, dissects the whole nature of man,

those that heard it (see A.V.). With the other (*συγκεκρασμένους*) it means that those who rebelled were not united by faith to Moses, Joshua, and Caleb.

³⁵ The writer of this 'Davidic' psalm (see p. 16) marks out (*ὀρίσει*) the time by the word 'to-day.' He thus 'moves forward the horizon of the invitation so as to include a later generation in it' (S.C. iv. 47).

³⁶ The superiority of the new Mediator to another of the revered leaders under the old covenant is thus indirectly shown.

For the misleading retention of the Greek form, 'Jesus,' cp. Acts vii. 45.

³⁷ The change of word here is significant. The first meant simply 'rest' (*κατάπαυσις*); the word used now means 'sabbath rest' (*σαββατισμός*). 'The Jewish teachers dwelt much upon the symbolical meaning of the Sabbath as prefiguring the world to come' (Westcott, *Heb.* 98).

³⁸ The connexion with what precedes seems to be this: 'Such an endeavour is well worth all our earnestness (*σπουδή*), for we have one to do with, who can discern and will punish every, even the most secret disobedience' (Alford, iv. 82).

³⁹ Some have explained this of our Lord Himself, but this use of 'the Word' (*Λόγος*) is peculiar to St. John, and the description 'sharper' &c., is unsuitable to such interpretation. The passage refers rather to the inspired utterances of God through His messengers, or 'the revelation of God's judgement to the conscience' (see C. and H. ii. 533). The 'quick' of A. V. is of course used in the sense of 'living' (*ζῶν*), as in 'quicken' (see *O. T. H.* i. 189). The 'sword' (*μάχαιρα*: cp. Eph. vi. 17) is variously explained of the sword of the warrior, or of that of the executioner, or of the sacrificial knife.

and lays bare his secret thoughts and designs. Its energy extends to the whole of creation, so that all things are stripped naked and laid prostrate ⁴⁰ before the eyes of Him whose judgement will determine whether we win or lose that rest.

2. CHRIST'S HIGH-PRIESTHOOD SUPERIOR TO AARON'S.

Ch. iv. 14—vii. 25.

(a) QUALIFICATIONS FOR HIGH-PRIESTHOOD FOUND IN CHRIST.

Ch. iv. 14—v. 10.

Christ a sympathizing High-Priest. Ch. iv. 14—v. 3. The thought of Christ's High-Priesthood, referred to in ch. ii. 17—iii. 1, is now resumed¹. The two great qualifications for such office are sympathy with human infirmities and appointment by God; and both these are found in our Jesus, the Son of God². Christians must hold fast their 'confession' (R. V.) of faith in Him, who, both human and divine, has passed 'through the heavens' (R. V.), to be for ever their great High-Priest³. In this faith only can they approach with confidence the throne of grace⁴, where He is now seated, and so obtain continually the help they need. He who, though sinless, has

⁴⁰ Or 'laid open.' The figure (*τετραχλισμένα*) is said to be taken from a trick in wrestling, gripping the neck (*τράχλος*) and forcing back the head; or from baring the neck for the knife in sacrifice (see Vaughan, *Heb.* 84).

¹ The writer deals with this question at much greater length than those already discussed, not because he himself considers Aaron of more importance than those to whom Christ has already been proved superior, but because 'he is writing for people who think Aaron a very august figure, and his sacerdotal service one of very great importance' (see Hastings, *D. B.* ii. 328).

² The name seems to be introduced here with a double significance: 'Jesus' the Saviour, typified by the Joshua already mentioned; but far greater, inasmuch as He is also 'Son of God.'

³ Jesus passed through the heavens (cp. ch. vii. 26; Eph. iv. 10) to the throne of grace, as the high-priest passed through the veil into the Holy of holies (cp. ch. ix. 24).

⁴ The two thoughts of the greatness and of the tender compassion of our High-Priest, are united in these words (see Ellicott, iii. 299).

known all forms of human temptation, can sympathize with the infirmities of men⁵; and so he possesses the first qualification required of every human high-priest, ordained to make offerings to God for the people, and for himself among them; that he should be able 'to bear gently with the ignorant and erring' (R.V.).

Christ a divinely appointed High-Priest. Ch. v. 4-10. Christ was also duly called of God to His priestly office, like Aaron (cp. Exod. xxviii. 1) and all other high-priests⁶; not exalting Himself, but glorified by the Father (cp. John viii. 54). This exaltation was prefigured in two passages of the Psalms, in one of which He is addressed as a Son (Ps. ii. 7; cp. ch. i. 5), and in the other as a Priest after the order of Melchizedek (Ps. cx. 4)⁷. For this Christ, though He was already the Son of God, was perfected in His human nature by the discipline of suffering⁸, as shown in His agonized supplications to Him who was able to save Him from death⁹; a supplication heard 'for His godly fear' (R.V.)¹⁰. And, having in this perfection become the 'cause' (R.V. mg.) of eternal salvation¹¹ to all who obey Him, He is named of God as High-Priest after the higher order of Melchizedek¹².

⁵ This is generally explained of the issue of our Lord's temptation, endured without stain of sin. Another interpretation is that He had not, like others, any sinful temptings from within (see Westcott, *Heb.* 107). The first seems to be more suitable here.

⁶ The irregular and arbitrary appointments of high-priests at this time, in which descent from Aaron was disregarded, 'could not fail to give point to the language of the Epistle' (see Westcott, *Heb.* 121).

⁷ On the meaning of these last words, see pp. 22-24.

⁸ The argument now reverts to Christ's sufferings as part of the divinely ordained plan for His glorification (cp. Luke xxiv. 26). These words are therefore not a digression (see Alford, iv. 94).

⁹ The main thought seems to be that of the agony at Gethsemane (cp. Matt. xxvi. 39, &c.); but the 'strong crying' might suggest the suffering on the cross (cp. Matt. xxvii. 46, 50, &c.).

¹⁰ This word (ἐβλάβειν), which only occurs in one other passage of N. T. (ch. xii. 28), means 'watchful reverence.'

¹¹ Having been perfected through these sufferings and this exaltation, 'He was qualified to stand as the second Head of our race, the Author (cp. Acts iv. 12) of eternal salvation' (S. C. iv. 52).

¹² Melchizedek is introduced, not, like the other O. T. characters, by way of contrast, but to illustrate 'the writer's lofty conception of Christ's priestly functions' (see Hastings, *D. B.* ii. 328).

(b) HORTATORY DIGRESSION. THE CONVERTS REPROVED FOR THEIR SLOW PROGRESS. Ch. v. 11—vi. 20.

The low spiritual attainments of these converts. Ch. v. 11—14. The difficulty of impressing truths so 'hard of interpretation' (R. V.)¹³ on dull hearers leads to a solemn rebuke of these converts. Instead of having now attained to such knowledge as might qualify them to be teachers, they still need to be taught the very rudiments of the oracles of God (cp. Acts vii. 38; Rom. iii. 2; 1 Pet. iv. 11). In their inexperience (see R. V.) of the word of righteousness, they are like babes who must be fed with milk (cp. 1 Cor. iii. 2), and not with the 'solid food' (R. V.) suited to those 'full-grown men' (R. V.)¹⁴, whose senses are trained by experience to discern between good and bad¹⁵.

The need of progress and the peril of relapse. Ch. vi. 1—8. The converts, then, must press on with their teachers from these first principles of Christian doctrine to this more matured teaching¹⁶. They must not loiter to lay again a foundation of repentance and faith; of teaching about baptisms and imposition of hands; or about the truths of the resurrection and the judgement¹⁷; but must follow, if God permit, the writer's example of

¹³ The first words of the passage (*περὶ οὗ*) may mean either 'concerning whom,' i.e. either Christ as High-Priest (see Westcott, *Heb.* 131) or Melchizedek (see Alford, iv. 99), or 'concerning which' (see Ellicott, iii. 301).

¹⁴ For this contrast, cp. Eph. iv. 13—17. The same figure is used in 1 Cor. xiv. 20. For babes (*νήπιοι*), cp. also 1 Cor. iii. 1, xiii. 11; and for 'fullgrown' (*τέλειοι*), cp. 1 Cor. ii. 6, xiii. 10; Phil. iii. 15; Col. i. 28; Jas. i. 4, iii. 2.

¹⁵ The child's inability to distinguish between good and bad food, which had passed into a Hebrew proverb (cp. Deut. i. 39; Isa. vii. 16; see Rendall, *Heb.* 46), is used as a figure of want of spiritual discernment.

¹⁶ The word for 'press on' (*φερώμεθα*) implies the aid and guidance of a higher power (cp. 2 Pet. i. 21).

¹⁷ We have here three pairs of these fundamental principles: (a) the two first conditions of admission to the new kingdom, 'repent' and 'believe'; (b) two outward ordinances; (c) two articles of faith. The use of a word for baptism here (*βαπτισμός*) which differs from the usual word (*βάπτισμα*) probably refers to the distinction between Christian baptism and Jewish ablutions (see R. V. mg.). Some would render the words here 'baptism of doctrine' (cp. Matt. xxviii. 19). Another reading (*διδασχὴν* for *διδασκῆς*) makes 'doctrine' a parallel to 'foundation,' 'not laying again a doctrine of baptisms,' &c.

progress. For, as regards those who were once enlightened, and tasted the divine life in Christ, and received the gift of the Spirit, and realized the beauty of the Gospel and the power of the Messianic age¹⁸, and after this fall away, it is impossible to renew them again unto repentance, while they are thus, as it were, crucifying the Son of God afresh, and putting Him to open shame¹⁹. The contrast between such relapse and Christian progress may be illustrated from the natural world; where the well-watered land, which bears fruit for those for whose sake it is tilled, is blessed of God, while that which bears only weeds is rejected as worthless, and all but cursed, and destined to be burned²⁰.

Message of encouragement and hope. Ch. vi. 9-20. The solemn warning is followed by words of encouragement for these converts, who give convincing proofs, such as are akin to salvation²¹, of their love to God by ministering to the saints²²; a work which He in his righteousness will not forget. May they show to the end the same earnestness and full assurance of hope, never becoming sluggish, but imitating those who through faith and patience²³ inherited the divine promises. Conspicuous among these was Abraham, to whom God solemnly swore by Himself, as the most binding of all oaths, to bless and to multiply him; and who, by patiently waiting, obtained this

¹⁸ 'Of the age to come' (μέλλοντος αἰῶνος); referring either to the Christian era, foretold as the coming age, or to the final reign of Messiah, of which the blessings now enjoyed are an earnest.

¹⁹ 'These strong warnings against apostasy (cp. ch. x. 26-31, xii. 15-17) are a special characteristic of this Epistle. Their general meaning is that for deliberate and defiant apostasy there is no remedy provided' (Farrar, *E. D. C.* i. 377).

²⁰ 'Cursing' may be either a recalling of Gen. iii. 17, or imply such desolation as that of the cities of the plain (cp. Deut. xxix. 23).

Some have supposed the 'burning' to imply not destruction, but improvement (cp. Jer. iv. 3), with a view to future fruitfulness (see Verg. *Georg.* i. 84). But this is a very doubtful interpretation (see Farrar, *E. D. C.* i. 389).

²¹ 'Near to salvation' (R. V. mg.; ἐχόμενα σωτηρίας) here may correspond to 'nigh unto a curse' (κατὰρας ἐγγύς) above.

²² This passage is quoted against the view that this letter was written to the saints at Jerusalem, who were themselves recipients of the bounty of others (cp. Acts xi. 29, 30, &c.).

²³ The word here (μακροθυμία) 'expresses the trial of unsatisfied desire.' That used elsewhere (ὑπομονή, cp. ch. x. 36, xii. 1) suggests trials or sufferings which have to be borne (see Westcott, *Heb.* 156).

promise. So, just as in the disputes of men an oath by the greater is 'final for confirmation' (R. V.), God, to show to us, the heirs of the promise, that His counsels are unchangeable, 'mediated' (R. V. mg.) with an oath (cp. Gen. xxii. 16-18)²⁴; that all who have fled for refuge to grasp the hope set before them may have a twofold strong encouragement, both the promise and the oath, in neither of which is it possible for God to lie. That hope the converts have as a sure anchor of the soul—a hope reaching even into the Holy of holies; whither Jesus, made a priest for ever after the order of Melchizedek, has entered as their forerunner²⁵.

(c) MELCHIZEDEK'S PRIESTHOOD A TYPE OF CHRIST'S.

Ch. vii. 1-28.

The superior dignity of Melchizedek's priesthood. Ch. vii. 1-10. The writer now resumes the subject of Melchizedek from ch. v. 6, 10. The grandeur of his office as both king and priest²⁶ is described²⁷; king of righteousness, as his name implies; king of peace, as his title shows²⁸; superior to Abraham, whom he blessed, and who gave him tithes; one whose story is enveloped in mystery, no record of his 'genealogy' (R. V.) or of his birth or death being found in Scripture; but who has, so far as he is there spoken of, a perpetual priesthood, and is in all this a type of the Son of God. The dignity of Melchizedek is shown in two ways in the brief account given of him in

²⁴ 'A bold figure'; God described as mediating (*ἐμεσίτευεν*, cp. Gal. iii. 20) between Himself and the receiver of the promise (see Vaughan, *Heb.* 116).

²⁵ This hope, which prevents their making shipwreck of the faith (cp. 1 Tim. i. 19), reaches behind the veil of heaven; whither Jesus has entered as 'the Forerunner of redeemed humanity' (cp. John xiv. 2).

²⁶ He is called 'priest of the Most High God,' or 'true God' (cp. Num. xxiv. 16; Deut. xxxii. 8), a title found in Phœnician inscriptions. Melchizedek, like Job, and perhaps Jethro, was 'one of the outlying worshippers of the true God' (see Vaughan, *Heb.* 120).

²⁷ 'The union of Royalty and Priesthood was regarded as peculiarly sacred' (cp. Verg. *Aen.* iii. 80; see Farrar, *E. D. C.* i. 393).

²⁸ For his name, cp. Adoni-zedek (Joshua x. 1). 'Salem has been variously identified with Shalim, 'a city of Shechem' (cp. Gen. xxxiii. 18); with Salim, near which John baptized (cp. John iii. 23); and with Jerusalem (cp. Ps. lxxvi. 2). The name was probably a common one.

Genesis ²⁹. Abraham recognizes it, when he gives a tenth out of the 'chief spoils' (R. V.) ³⁰ to this priest, though belonging to another race ³¹; whereas the Levitical priests can only take the tithes prescribed by law from their brethren, the descendants of Abraham. Melchizedek himself asserts it, when he blesses the patriarch, who has received the divine promises; and again, while generation after generation of the Levitical priesthood dies, Melchizedek is spoken of (cp. Ps. cx) as still living. Nay, the former, as descendants of Abraham, who paid tithes to Melchizedek, may even be said thereby to acknowledge his superiority.

The change of priesthood and of law. Ch. vii. 11-28. If any bringing to perfection had been possible under the Levitical priesthood, there would have been no need of a priest after a new order; not that of Aaron, but that of Melchizedek. This change of priesthood involves also a change of the law given under it ³². For this new Priest belongs to a different tribe, being not of Levi, but of Judah ³³; which latter tribe, according to the Mosaic law, had no part in the service of the altar. Our Lord ³⁴ then, sprung from Judah, has become a Priest of a different order, after the fashion of Melchizedek; a priesthood not dependent on a law of natural descent ³⁵, but on a power of 'indissoluble' (R. V. mg.) life. Thus the old commandment is disannulled, being, as part of the imperfect Law, weak and unprofitable; and a better hope is introduced, enabling men to draw near to God (cp. ch. iv. 16). And this

²⁹ The appearance of this mysterious character at the conclusion of the war of the four kings against five is briefly described in Gen. xiv. 18-20.

³⁰ The expression here (*ἐκ τῶν ἀκροθινίων*) means that the tithe of the whole (*ἀπὸ πάντων*, ver. 2, cp. Gen. xiv. 20) was taken from the *best* spoil—literally the top of the heap—from which thank-offerings were commonly given (cp. Herod. viii. 121, 122).

³¹ The king of a Canaanite city, having no claim to such offerings through pedigree (cp. ver. 3), like the sons of Levi.

³² 'For it is on the priesthood that the whole legislation of Israel hangs and turns' (Vaughan, *Heb.* 127).

³³ Cp. Rev. v. 5. The only other passages in which our Lord's connexion with Judah is definitely spoken of in N. T. are the prediction (cp. Mic. v. 2) and record (cp. Matt. ii. 6) of the Nativity (see Westcott, *Heb.* 182).

³⁴ 'This passage is memorable as being the *first* in which this expression—now so familiar and universal—is applied to 'Christ' (Farrar, *E. D. C.* 405).

³⁵ 'Not after the law of a carnal commandment'—i.e. not determined by earthly relationship.

new priesthood, unlike that of Levi, has been confirmed by a solemn oath (cp. Ps. cx. 4)—another proof that Jesus has become the surety³⁶ of a better covenant³⁷. The pre-eminence of this new priesthood is shown also in another way; for, whereas the former priests were many, and continually renewed through the vacancies caused by death, this new and abiding Priest has his office unchangeable; and so, as one who ever lives to make intercession for them, He is able to save ‘completely’ (R. V. mg.) those who approach God through Him³⁸. For such a High Priest was suited for sinful men³⁹—Himself holy, ‘guileless’ (R. V.), sinless, and at last separated from sinners, and highly exalted⁴⁰; one not needing, like earthly high-priests, daily to offer sacrifice both for his own sins and those of others⁴¹, since he made one sufficient sacrifice of Himself; and one free

³⁶ He who by His sacrifice gave Himself as *Surety for man* is by His everlasting priesthood made *Surety for God*, guaranteeing the fulfilment of God’s promises to men (see S. C. iv. 62).

³⁷ The word here (*διαθήκη*) ‘has the comprehensive sense of an arrangement, whether of relations (covenant) or of possessions (testament).’ In the LXX it is always used in the former sense, and is also so used in N. T. (cp. 2 Cor. iii. 6), except possibly in ch. ix. 15–17 (see p. 29). The latter meaning is common in classical Greek (see Vaughan, *Heb.* 135).

³⁸ The priesthood of Melchizedek has thus been shown to be superior to that of Aaron in seven particulars:—

- (a) Abraham gave tithes to Melchizedek.
- (b) Thus the unborn Levi indirectly paid him tithes.
- (c) Melchizedek, as the superior, blessed Abraham.
- (d) Unlike the Levitical priests, Melchizedek’s priesthood is undying.
- (e) This permanent priesthood involves the abrogation of the whole Law.
- (f) Melchizedek’s priesthood alone was confirmed by an oath.
- (g) His permanent priesthood is unique and intransmissible (see Farrar, *E. D. C.* 404–407).

³⁹ ‘Even our human sense of fitness is able to recognize the complete correspondence between the characteristics of Christ as High-Priest and the believer’s wants’ (Westcott, *Heb.* 193).

⁴⁰ ‘In His service as our High-Priest . . . He is void of all contact and commerce with sinners, removed far away in His glorified state and body into God’s holy place’ (Alford, iv. 144).

⁴¹ The high-priest, except on special occasions (cp. Joseph. *B. J.* v. 5, § 7), actually offered sacrifice only on the Day of Atonement (cp. ch. ix. 7, 25). But the writer is here ‘dwelling upon the representative character of the high-priest,’ in whose special yearly work ‘the daily work of the priest was summed up and interpreted’ (see Westcott, *Heb.* 196).

from the infirmity of high-priests appointed under the law—a Son, perfected for evermore through the solemn oath which was subsequent to that law⁴².

3. THE NEW COVENANT SUPERIOR IN ALL RESPECTS TO THE OLD. Ch. viii. 1—x. 18.

(a) THE HEAVENLY ABOVE THE EARTHLY MINISTRY.

Ch. viii. 1-13.

The new sanctuary. Ch. viii. 1-6. The argument now passes from the nature of Christ's priestly office to the scene and conditions of His priestly work. These, which are said to be the chief point of all¹, are here described briefly as the new sanctuary and the new covenant². The first is the true Tabernacle, made by no human hands (cp. ch. ix. 11), but by God Himself, where He who is our royal High-Priest ministers³, seated on the right hand of the throne of the divine Majesty. It is there that He fulfils the duties of a high-priest, as one ordained to offer gifts and sacrifices, by that continual Intercession which is based on His one offering of Himself⁴. Earth cannot be the scene of His service, for there other priests are found, such as offer the legal gifts in the Tabernacle, which, as described in the instructions given to Moses (cp. Exod. xxv. 40;

⁴² 'Verses 26-28 look back on all that has preceded, since the beginning of the fifth chapter, and prepare the way for the subsequent sections' (Ellicott, iii. 310).

¹ The word here (*κεφάλαιον*), often used of a summary, and in Acts xxii. 28 of a sum of money, means also the chief point or crowning part of a discourse. The latter must be its meaning here, for this chapter is no summary of what has been already said, but introduces a new and conclusive argument.

² 'Before discussing in detail the High-Priestly work of Christ, the writer gives a general view of its character in relation to (1) the new Sanctuary (viii. 1-6), and (2) the new Covenant (viii. 7-13)' (Westcott, *Heb.* 211).

³ 'We have such a High-Priest,' i.e. one 'who fulfils His office in royal dignity, not as priests on earth' (Westcott, *Heb.* 213).

⁴ 'The reference is not to the death of Christ on Calvary, but to the entrance into heaven as the Crucified and Risen, to be the Intercessor and Mediator.' But, though the Intercession is endless, 'this presentation of Himself to God is described as made once for all' (Vaughan, *Heb.* 143).

Acts vii. 44), is a mere 'copy' (R. V.) and shadow of heavenly things (cp. Acts vii. 44). But this higher and heavenly ministry is characteristic of one who is the Mediator of a more excellent covenant⁵ established upon better promises.

The new covenant. Ch. viii. 7-13. The imperfection of the first covenant is shown by the very fact of a second being a part of the divine purpose⁶. To this design the prophets bore witness; as, to take one remarkable instance⁷, in that passage of Jeremiah (ch. xxxi. 31-34), where, upbraiding his faithless countrymen⁸, he contrasts the broken covenant made with them in the first days of their national history with the covenant of a more spiritual law, of a closer communion with God, and of a free and full forgiveness, which was to be made after those days of national humiliation and discipline were over (cp. ch. x. 16, 17)⁹. Under this new covenant all should know the Lord, without the instruction of more privileged 'fellow-citizens' (see R. V.), and He would be merciful to them, and no longer remember their sins. Those words which spoke of the first covenant as already becoming old and waxing aged (see R. V.) show that it was even then drawing near to dissolution¹⁰.

(b) THE OLD SANCTUARY AND ATONEMENT ONLY FIGURES OF
THE NEW. Ch. ix. 1-28.

The sanctuary and priesthood of the old covenant.
Ch. ix. 1-10. The contrasts between the earthly and the

⁵ The word here (*διαφορωτέρας*) implies excellence in both the things compared. For Mediator (*μεσότης*), cp. ch. ix. 15, xii. 24; 1 Tim. ii. 5. The divine covenant (*διαθήκη*, not *συνθήκη*) is more akin to a promise than to an actual covenant (see *O. T. Hist.* i. 23).

⁶ This new covenant is contrasted with the old, (a) negatively, as not being after the earlier type, (b) positively, as being one of greater power and privileges (see Westcott, *Heb.* 221).

⁷ The quotation which follows is 'one of the fullest of the O. T. predictions of the Gospel' (Vaughan, *Heb.* 149).

⁸ 'The blame is insensibly shifted from the covenant to the people' (Rendall, *Heb.* 67).

⁹ It was 'marked by three great blessings . . . : the writing of the law, not on granite slabs, but on their hearts; the immediate knowledge of God by all, without human intervention; and the final pardon of sin' (Farrar, *E. D. C.* 413).

¹⁰ The word for 'vanishing away' (*ἀφανισμός*) is not used elsewhere in N. T. The verb (*ἀφανίζω*) is found in Matt. vi. 19, 20; Acts xiii. 41; Jas. iv. 14.

heavenly ministries and between the perishable and the abiding covenants are followed by a more detailed account of the old worship, as contrasted with the great High-Priestly work of Christ. This earlier worship had its ordinances and its sanctuary, but it was 'a sanctuary of this world' (R. V.)¹¹; and the very arrangements of the Tabernacle¹² showed the imperfection of that earlier service. It was divided into two parts: the first or outer, called 'the Holy place' (R. V.), in which were the candlestick¹³ and the table, and the shewbread¹⁴; and the inner, behind the second veil¹⁵, which was called 'the Holy of holies' (R. V.), in which were the golden 'altar of incense' (R. V. mg.)¹⁶, and the ark overlaid with gold, containing the tables of the covenant (cp. Deut. x. 5), the golden pot of manna (cp. Exod. xvi. 32-34), and Aaron's rod that budded (cp. Num. xvii. 8-11)¹⁷;

¹¹ 'Worldly' (κοσμικόν), i. e. earthly and material, as opposed to heavenly and spiritual. The word is used in a lower sense of 'worldly lusts' in Titus ii. 12.

¹² 'The writer is thinking throughout of the Mosaic Tabernacle, not of the Temple of Solomon or of Herod' (Farrar, *E. D. C.* 414). He uses the present tense (see verses 6, 10, R. V.), thus speaking of this Tabernacle, the sanctuary of the first covenant, as originally designed, as if it were still standing (see C. and H. ii. 543). This passage, in which he 'seems to linger over the sacred treasures of the past,' is unique in N. T. (see Westcott, *Heb.* 242).

¹³ In the Tabernacle (cp. Exod. xxv. 31-37), and in the later Temple (cp. 1 Macc. i. 21), there was only one 'lampstand' (λυχνίον); in Solomon's Temple there were ten (cp. 1 Kings vii. 49).

¹⁴ 'The contents of the outer chamber of the Tabernacle were practically of two kinds only, for the shewbread occupied the table' (Vaughan, *Heb.* 157). For shewbread (ἡ πρόθεσις τῶν ἄρτων), see *O. T. Hist.* ii. 279.

¹⁵ So called to distinguish it from the curtain over the outer door of the Tabernacle (cp. Exod. xxvi. 31-37).

¹⁶ The word here (θυμιατήριον) seems to refer to the altar of incense (called θυσιαστήριον in Exod. xxx. 1, LXX; Luke i. 11), which could hardly be unnoticed here. Though not actually in the Holy of holies, it was close to the veil, which was drawn aside for the great ceremony, in which this altar itself was used (cp. Exod. xxx. 10). Others explain it of the censer (πυρεῖον, cp. Lev. x. 1, xvi. 12, LXX) borne by the high-priest on the Day of Atonement (see Wordsworth, iii. 305).

¹⁷ When the ark was placed in Solomon's Temple it contained only the tables of stone (cp. 1 Kings viii. 9). The other contents may have been removed when it was frequently carried about in the time of the Judges (see Farrar, *E. D. C.* 418). In the later Temple the Holy of holies was left empty (cp. Joseph. *B. J.* v. 6, § 5; Tacitus, *Hist.* v. 9).

and above which were the cherubim overshadowing the mercy-seat, where rested the symbol of God's glorious presence¹⁸. Such were the arrangements for worship, which cannot now be further described in detail. To the outer part the priests only were admitted in the constant performance of their ordinary services¹⁹; while the high-priest alone might enter the inner part once in the year, bearing the blood to be offered for himself and for the 'errors' (R. V.), or sins of inadvertence, of the people. And the spiritual meaning of all this was that, while the outer part had thus its separate position²⁰, as a parable of the severance between God and His worshippers, which should last till the Gospel age, the true means of access to the divine presence had not yet been revealed²¹. The offerings too made in that Tabernacle, being merely parts of a system of carnal ordinances, like the regulations then in force as to meats and drinks (cp. Col. ii. 16) and washings (cp. Mark vii. 4)²², could not bring any spiritual perfecting to the worshippers, and so were clearly only temporary measures, until a time of reformation should have come.

The true High-Priestly atonement. Ch. ix. 11-14. But now Christ, a High-Priest of the good things to come²³, has

¹⁸ The mercy-seat (*ἱλαστήριον*), or 'propitiatory' (R. V. mg.), was so called from the blood sprinkled on it on the Day of Atonement. The two pairs of Cherubim were 'the setting or framework' between which the cloud of glory or Shechinah appeared (see Vaughan, *Heb.* 161). On Cherubim, only expressly mentioned here in N. T., see *O. T. Hist.* i. 15.

¹⁹ These were the lighting the lamps of the candlestick (cp. Exod. xxvii. 21) and the offering of incense (Exod. xxx. 7, 8) twice a day, and the changing of the shewbread every sabbath (cp. Lev. xxiv. 8).

²⁰ 'The present tense is used here (see R. V.) because the writer, throwing himself vividly into the past, conceives of all the contemplated arrangements as still existing' (Farrar, *E. D. C.* i. 422).

²¹ 'The very form of the Mosaic Tabernacle, constructed as an outer and an inner chamber, attested its impotence for securing 'access to God; the Holy place was closed to all save the priests; the Holy of holies to all, save once a year to the high-priest alone' (Rendall, *Heb.* xxxii). 'Once' means 'on one day only,' when he entered it at least twice (cp. Lev. xvi. 12-16); according to tradition, four times.

²² 'These regarded material things . . . which from their very nature could only affect the outward, not the inward man' (Alford, iv. 166). For 'parable,' see *Gosp.* ii. 61.

²³ This (*μελλόντων*) is the common reading (cp. ch. x. 1). The other reading (*γενομένων*) means 'good things already realized.'

entered once for all into the true Holy place in the heavens, having obtained eternal redemption for us; entering in, not through a material earthly tabernacle, but through that which is greater and more perfect²⁴; not offering the blood of goats and calves, but His own blood. For, if both the yearly sacrifice of victims on the Day of Atonement (cp. Lev. xvi), and the offering and sprinkling after some special defilement (cp. Num. xix)²⁵, had a cleansing power, much more will the blood of Christ, who in the power of His Eternal Spirit²⁶ offered Himself a spotless Victim to God, purify the conscience from dead works (cp. ch. vi. 10)²⁷, so that men may serve the living and true God (cp. 1 Thess. i. 9)²⁸.

Christ's sacrifice inaugurates a new covenant. Ch. ix. 15-22. Because of the efficacy of this sacrifice Christ is the Mediator of a new covenant, that they who have been called (cp. Matt. xxii. 3, 4, 8; Luke xiv. 17, 24) may receive the promise of the eternal inheritance. And in this second covenant²⁹ there was a death, having for its object to redeem from

²⁴ Of different explanations given of this passage those most generally approved are: (a) that 'through' (*διὰ*) has a local sense, the greater tabernacle being here the lower heavens, through which our Lord passed at His Ascension to the true Holy of holies; (b) that 'through' here, as in ver. 12, is instrumental, the reference being to our Lord's Incarnation (cp. John i. 14), through which glorified humanity there is a means of access to God for each believer. The latter, which was the interpretation given by early writers, is preferable. For 'not made with hands,' cp. Mark xiv. 58; John ii. 19.

²⁵ Of these two 'most significant ceremonies of the Jewish law, the second was used for cleansing from the impurity of any contact with death.

²⁶ These words probably refer to His spontaneous offering of Himself.

²⁷ Referring specially to the second of the purifications. 'Dead works are works tainted with the corruption which entered man's soul, when he lost the love of the living God' (S. C. iv. 71).

²⁸ Christ's High-Priestly work has thus been shown to be superior in four particulars: (a) the more perfect tabernacle; (b) the spontaneous offering of Himself; (c) the abiding efficacy of that offering ('once for all'); (d) its moral and spiritual results, cleansing the conscience, and inspiring a higher power of serving God.

²⁹ The other rendering of the word here (*διαθήκη*) as 'testament,' or will, is found both in A. V. and R. V. This is its classical meaning, but both in the LXX and in N. T. it is constantly applied to covenants, both divine and human. It is urged (see Farrar, *E. D. C.* i. 426) that the writer here 'introduces a sort of side-light' from the classical use of the word, which he has elsewhere employed in the Hellenistic sense; but such rendering seems foreign to the argument.

the transgressions under the first; a death such as is an essential factor in any covenant (see R. V. mg.), in which victims are slain, and the death of the contractor is made the penalty for its transgression. How can such covenant be effectual, if he who made it and breaks it is still allowed to live³⁰? And that sacrifice was part of the inauguration of the first covenant is shown by the ceremonies which followed the giving of the Law, when the sprinkling both the book of the Law and the people was made a solemn ratification of it³¹; a sprinkling afterwards extended to the Tabernacle itself and its vessels³². Indeed it may almost be said that, under the law, blood was employed as a universal purifier, and that apart from such shedding of blood any forgiveness was deemed impossible³³.

Summary of the truths of Christ's High-Priestly work. Ch. ix. 23-28. Such was the cleansing required for the mere 'copies' (R. V.) of things in the heavens³⁴. For the heavenly things themselves a nobler purification was provided³⁵, when Christ entered not into a Holy place made with hands, merely 'like in pattern' (R. V.) to the true, but into heaven itself, to appear openly before God as our Intercessor. And this presentation of Himself through His self-sacrifice was not one to be repeated, like the yearly entrance of the high-priest with the blood of victims into the Holy of holies; for then He must in the ages that are past have suffered again and again.

³⁰ Or, a 'covenant is steadfast that is made over the dead'; i. e. over slain victims (see S. C. iv. 72). The offering of victims may be regarded as symbolical of the penalty for breach of the covenant, as in the Roman ceremony used in international compacts, when the priest invoked a fate on his people if they violated the agreement—a fate symbolized by the blow which he struck the victim offered (cp. Livy, i. 24; See Rendall, *Heb.* 84).

³¹ These details of sprinkling with blood and water and scarlet wool and hyssop, not recorded in the scriptural account, were probably traditional.

³² These were not yet in existence 'when the sacrifice of the Covenant was offered' (see Westcott, *Heb.* 268).

³³ Release or 'remission' (*ἀφεσις*), commonly followed by 'of sins' (*ἁμαρτιῶν*), means deliverance of any kind, as from debts, slavery, &c. The form of expression resembles that used at the institution of the Lord's Supper (cp. Luke xxii. 20).

³⁴ The word (*ὑποδείγματα*) cannot here mean 'patterns' (A. V.), for 'the heavenly things themselves were the patterns or antitypes' (cp. ver. 24; see Alford, iv. 179).

³⁵ The heavenly things need such purification, not in themselves, but in their relation to man, to provide for him a means of access to the Father.

But His manifestation has been made once for all at the end of these ages for the annulling of sin by that one sacrifice (cp. 1 Pet. iii. 18)³⁶. And, as in the case of men the one death which closes their earthly life is followed by the judgement which reveals the issue of that life³⁷, so this one offering of Christ for the sins of many will be followed by a second appearing apart from sin³⁸ to those who wait for Him (cp. Rom. viii. 19; 1 Cor. i. 7; Phil. iii. 20), to complete their salvation³⁹.

(c) THE OLD INEFFECTUAL AND THE NEW EFFECTUAL SACRIFICES.

Ch. x. 1-18.

Other Levitical sacrifices contrasted with the true sacrifice. Ch. x. 1-10. There is a contrast of the same kind between the one all sufficient sacrifice of Christ and all the sacrifices of the old Law⁴⁰. As that Law had only a shadow, and not the very image of the good things to come⁴¹, the yearly cycle of sacrifices offered by its priests cannot perfect for ever⁴² those who seek access to God through these⁴³. Otherwise, if such worshippers were thereby really cleansed and freed from all consciousness of sin, the sacrifices would surely have ceased to be offered⁴⁴. But the yearly repetition of these was designed

³⁶ The effect is spoken of here as not merely 'remission' (*ἀφεσις*), but the setting at naught (*ἀθέρησις*), or destruction of sin.

³⁷ See Westcott, *Heb.* 277. That which answers to this judgement in Christ's case is 'the Revelation of Himself as He is.'

³⁸ This second appearance will be, unlike the first, 'apart from sin'; from the temptations, the burden, the bearing the consequences of sin, which belonged to and closed our Lord's earthly life.

³⁹ The sacred writers love to dwell on the glories, rather than the terrors of the second Advent. So, even after the judgement has just been mentioned, the return of Christ is described as that of the Saviour, rather than that of the Judge (see Farrar, *E. D. C.* i. 430).

⁴⁰ 'The thought is now extended from the general representative sacrifice to the Levitical sacrifices generally' (Westcott, *Heb.* 303).

⁴¹ The word for 'image' (*εἰκόν*), which means a facsimile or perfect representation, is used of Christ as 'the image of God' (cp. 2 Cor. iv. 4; Col. i. 15).

⁴² Both A. V. and R. V. connect the phrase here (*εἰς τὸ διηνεκές*) with the offerings, and translate it 'continually.' But cp. ch. vii. 3.

⁴³ With the better supported reading here (*δύνανται*), the first clause must be taken as a nominative absolute, and 'the priests,' implied in 'they offer' (*προσφέρουσιν*), must be supplied as the subject (see R. V.). With the other reading (*δύνανται*) the sentence is complete (see A. V.).

⁴⁴ If not taken as a question, the meaning would be that 'these legal

to keep alive the remembrance of those sins, which the blood of such victims could not take away⁴⁵. So the Incarnate Son revealed in His earthly life the great truth declared of old by David, as recorded 'in the roll of the book' (R. V.; cp. Ps. xl. 6, 7), that the only acceptable sacrifice is that of perfect obedience (cp. Phil. ii. 8) to God's will (cp. John iv. 34). The 'whole burnt offerings' (R. V.) and sacrifices for sin were superseded by the great example of self-dedication, when Jesus Christ offered His body once for all, ordaining thereby a like consecration of self for all His followers⁴⁶.

The efficacy of Christ's sacrifice shown by His exaltation. Ch. x. 11-18. But the crowning proof that Christ's offering was full and final is found in another contrast. Under the Levitical system the priests had to stand day after day offering the same ineffectual sacrifices. But Christ, after offering the one sacrifice which should be effectual for ever⁴⁷, sat down on the right hand of God, waiting only for the final triumph, when His enemies shall be made 'the footstool of His feet' (R. V.; cp. Ps. cx. 1; Matt. xxii. 44; Mark xii. 36; 1 Cor. xv. 25, &c.). This shows that His one offering has perfected⁴⁸ those in all ages who are being consecrated to God's service. And such was the effectual offering which the Holy Ghost foretold by the

sacrifices must have gone on for ever, on account of their want of efficacy to impart peace of conscience' (see Rendall, *Heb.* 92).

⁴⁵ 'The Levitical sacrifices had thus an important function to fulfil in the discipline of men. The repetition which showed their inefficacy kept alive the sense of sin' (Westcott, *Heb.* 306). Contrast the use of the same word (*ἀνάμνησις*; cp. Luke xxii. 19; 1 Cor. xi. 24) in the institution of that sacrament which is a memorial of the redemption from sin (cp. Luke xxii. 19; 1 Cor. xi. 24).

⁴⁶ The words, as shown by other parts of Ps. xl, were originally personal to David, describing his resolve to make his a reign of righteousness in contrast to that of Saul. The remarkable change of expression from the Hebrew, 'mine ears hast thou opened,' is taken from the LXX. The 'prepared body' here implies the devotion of all the faculties to God's service. For the principle declared of the superiority of moral to ceremonial observance, cp. 1 Sam. xv. 22; Ps. l. 8-13; Isa. i. 11-17; Jer. vi. 20, vii. 21-23; Hos. vi. 6; Amos v. 21-24; Mic. vi. 6-8.

⁴⁷ Some take 'for ever' (*εἰς τὸ ἀίωνες*, cp. ch. vii. 3, x. 1) with the words which follow (see Vaughan, *Heb.* 194); but it seems rather to refer to the lasting effects of Christ's sacrifice.

⁴⁸ Has provided a way for them, as sharers in that death of sacrifice, to complete their self-dedication.

prophet (cp. ch. viii. 10-12; Jer. xxxi. 33, 34) when, speaking of the new and more spiritual covenant, He added a promise of forgiveness of sins in those days. Now therefore that this promise is fulfilled, there is no place left for sacrifices for sin⁴⁹.

(B) APPLICATION OF THE NEW TRUTHS REVEALED.

Ch. x. 19—xiii. 25.

I. THE PRIVILEGES AND THE DUTIES OF THE CONVERTS.

Ch. x. 19-39.

The right use of these privileges. Ch. x. 19-25. Having then a ground for boldness of access to the Holy place in the blood of Jesus, and a new and living way of entrance within the veil through His Incarnation¹, who is now a great Priest (cp. ch. iv. 14) over the house of God, the converts must make continual use of such access in sincerity and perfect faith, with hearts cleansed so as to remove consciousness of evil, and bodies washed in the waters of Baptism². They must hold fast 'the confession of their hope' (R. V.), so that it wavers not, assured of God's unfailing promises. And they must give careful heed to others, to rouse *them* to the love and good deeds which are the proof of such faith; not, like some, deserting the assemblies for public worship³, but seeking every means of mutual support the more

⁴⁹ 'These last words are the triumphant close of the argument. If the forgiveness, the removal, the obliteration of sin has been obtained, the object of all expiatory offerings has been accomplished' (Farrar, *E. D. C.* i. 444).

¹ The 'veil' here (*καταπέτασμα*) seems to denote that which excludes men from God's presence, as the veil in the Tabernacle shut off the Holy of holies. It has been interpreted of our Lord's humanity, 'under the limitations of earthly existence, of temptation and suffering.' But this cannot surely be represented as an obstacle to man's access to God, and it is better to connect the words 'His flesh' with the new and living way—the way i. e. of His Incarnation. In His human nature He inaugurated (*ἐνεκαίνισεν*) a new way of access (see Westcott, *Heb.* 319, 320).

² The Jewish priests were sprinkled with blood at consecration (cp. Exod. xxix. 21), and the high-priest was required to bathe before entering the Holy of holies (cp. Lev. xvi. 4). For the cleansing of the depraved conscience, cp. ch. ix. 14; and for the blood of sprinkling, cp. ch. xii. 24; 1 Pet. i. 2. For the cleansing by Baptism, cp. Eph. v. 26; Titus iii. 5; 1 Pet. iii. 21.

³ 'It would seem that some professing Christians, deterred by the dangers

earnestly, as they see the great day (cp. Rom. xiii. 12; 1 Cor. iii. 13) of the Lord drawing nearer⁴.

The danger of abusing these privileges. Ch. x. 26-31. Such aids to constancy are needed, since for apostates, who reject the sacrifice of Christ by sinning against full knowledge of the truth (cp. ch. vi. 4-8)⁵, there can be no other effectual sacrifice⁶. For these there is only a fearful 'expectation' (R. V.) of judgement, and a 'jealousy' (R. V. mg.) of fire (cp. ch. xii. 29) which shall devour all such adversaries. Death was the stern penalty for any disregard of the Mosaic law (cp. Deut. xvii. 2-7) testified to by two or three witnesses (cp. Deut. xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1); and we may look for much more terrible punishment⁷ for any who have thus trampled under foot the Son of God, and treated the sanctifying blood of the new covenant as common (see R. V. mg.), and outraged the Spirit of grace. The words which of old spoke of divine judgement and vengeance (cp. Deut. xxxii. 35, 36; Rom. xii. 19) warn us against falling by such apostasy into the hands of the living God⁸.

The encouragements furnished by the converts' experiences. Ch. x. 32-39. But let the converts recall those early days, when they, newly enlightened, bore so bravely their struggle and suffering, being both themselves made a gazestock (cp. 1 Cor. iv. 9) by the reproaches and afflictions they endured, and being full of active sympathy with others who so suffered. They

that attended public profession of Christianity at that season, were withdrawing from open avowal of Christ and public Christian communion' (Rendall, *Heb.* 100).

⁴ The words refer first to the impending fall of Jerusalem, and then to the great day of the Lord symbolized by this. It is one of the many passages which point to the expectation of a speedy second Advent.

⁵ The words imply wilful and persistent sin in spite of full knowledge (*ἐπιγνώσις*).

⁶ 'There is but one true sacrifice for sins; if a man, having availed himself of that one, then deliberately casts it behind him, there is no second left for him' (Alford, iv. 199).

⁷ The word here (*τιμωρία*), not used elsewhere in N. T., describes the divine punishment as a retribution. The word commonly found (*κόλασις*) denotes remedial punishment.

⁸ This passage naturally suggests as a contrast David's words (cp. 2 Sam. xxiv. 14; 1 Chron. xxi. 13), when he prefers to 'fall into the hand of the Lord' rather than of men. God's mercies are great for the penitent; but it is the hardened apostate whose case is spoken of here.

both showed pity for 'them that were in bonds' (R. V.)⁹, and gladly submitted to the loss of earthly goods, assured that they had in their unchangeable selves (see R. V. mg.) a better and abiding possession¹⁰. Let them not throw away the confidence which will bring such ample reward for this patience. Such confidence is needed, that they may for their constancy receive what is promised, when, after a little while (cp. Isa. xxvi. 20, LXX), He that cometh will have come¹¹. It is by such faith that the righteous one (see R. V.) shall win life (cp. Hab. ii. 3, 4; Rom. i. 17; Gal. iii. 11)¹²; but, if he 'shrink back' (R. V.)¹³, he will forfeit the divine approval. It is for the convert therefore to show no such defection as will bring the loss of the soul, but such faith as will save it¹⁴.

⁹ This is the meaning of the reading adopted in R. V. here (*δεσμίους*, cp. ch. xiii. 3). The reading of A. V. 'in my bonds' (*ἐν τοῖς δεσμοῖς μου*), which has been adduced in favour of the Pauline authorship of the letter, may have been borrowed here from Phil. i. 7; Col. iv. 18 (see Farrar, *E. D. C.* i. 450).

¹⁰ Here too there is a difference of text. This reading (*ἐαυτοῦς*) brings out clearly the contrast between the perishable earthly goods and the constant and patient soul (cp. Luke xxi. 19) of the true believer. The other reading (*ἐν ἑαυτοῖς*) should be rendered 'that you have in yourselves' rather than as in A. V.

¹¹ The prophecy referred to (cp. Isa. xxvi. 20, 21) was one of deliverance from the Chaldaean invaders. It declares the general truth that 'the purpose' of God will be fulfilled in its due time, even if it seems to linger' (Westcott, *Heb.* 336). The title (*ὁ ἐρχόμενος*) used in Matt. xi. 3; Luke vii. 19 of the Messiah's first coming, is here transferred to the second Advent.

¹² These words of Habakkuk too referred to trust in God during the Chaldaean invasion. They are twice applied by St. Paul to the faith of the Christian (cp. Rom. i. 17; Gal. iii. 11). For this spiritual meaning, cp. also Ezek. xviii. 22.

¹³ The metaphor here (*ὑποστέλλεσθαι*) is borrowed from taking in sail. It is used of reserve or timidity in Acts xx. 30, and (in the active) in Gal. ii. 12; and it is applied to proper caution in 2 Cor. viii. 20; 2 Thess. iii. 6. But the withdrawal from such patient waiting on God might in some cases be due, not to cowardice, but to self-confidence (see S. C. iv. 82).

¹⁴ Or the words (*εἰς περιποίησιν ψυχῆς*) may mean 'unto the obtaining of life' (see Rendall, *Heb.* 104). For the same double meaning of *ψυχῆ*, cp. Mark viii. 35-37.

2. THE EXAMPLE OF THE HEROES OF THE OLD FAITH.

Ch. xi.

i. The heroes of the faith in the earliest ages. Ch. xi. 1-7. This reference to the power of faith is followed by a summary of its past triumphs. The words with which this new section is prefaced are a description of the effects of faith as evidenced by these, rather than a formal definition of it. Faith is said to be 'the assurance of things hoped for, the proving of things not seen' (R. V.)¹. It was 'in this atmosphere of faith' that the elders² won the testimony of divine approval. Faith again is that act of the mind by which we understand that the visible universe, with its order and unity³, has not come into being through merely natural causes, but by the command of God (cp. Rom. i. 20)⁴. Of such faith examples are found in the records of the earliest ages. It was by this that Abel offered a fuller sacrifice than Cain (cp. Gen. iv. 4)⁵—one which God recognized as a proof of his righteousness (cp. Matt. xxiii. 35; 1 John iii. 12); and through it he speaks even after his death⁶. It was by this faith that Enoch was translated by God without seeing death (cp. Gen. v. 24), testimony having been borne to his belief not only in the existence but in the just government of God—a faith without which it is impossible so to please Him. It was by such faith too that Noah, having received warning of the impending destruction, and moved with 'godly fear' (R. V.),

¹ The word here (*ὑπόστασις*), which properly means 'substance' (cp. ch. i. 3, R. V.) or 'essence' (see p. 11), is used for 'ground of assurance,' and so for 'confidence' (cp. ch. iii. 14; 2 Cor. ix. 4, xi. 17). The word for 'proving' (*ἐλεγχος*) may mean inward conviction.

² 'Elders' (*πρεσβύτεροι*), which 'expresses dignity of character as well as antiquity' (Rendall, *Heb.* 106), is used of all who are mentioned here (cp. ver. 39).

³ The word (*κατηρτισθαι*) 'expresses the manifoldness and the unity of all creation' (Westcott, *Heb.* 352). The verb is used of mending nets in Matt. iv. 21; of the organism of the human body in ch. x. 5; and of correcting moral or spiritual defects in ch. xiii. 21; Gal. vi. 1; 1 Thess. iii. 10.

⁴ It is the recognition of a personal Creator of the universe, instead of a belief that all things are due to natural causes.

⁵ This (cp. ch. iii. 3) seems to be the meaning of the expression (*πλείονα θυσίαν*) rather than 'more excellent,' though the latter may be supported by Matt. vi. 25, xii. 42.

⁶ Referring probably to Gen. iv. 10 (cp. ch. xii. 24), though the words may also be interpreted of the abiding power of his example.

prepared that ark (cp. 1 Pet. iii. 20) which was the means of preservation for his house, and was the outward sign of that righteousness which he inherited, having through this condemned the unbelieving world⁷.

ii. **The heroes of the faith in the patriarchal age.** Ch. xi. 8-22. The next great example is that of Abraham, of whose faith four proofs are given⁸. First, his ready obedience to God's call (cp. Gen. xii. 1; Acts vii. 2). Secondly, his sojourning in the promised land, as in 'a land not his own' (R. V.), dwelling in mere tents, as Isaac and Jacob did after him; looking for the city which hath the foundations, whose designer and maker is God⁹. Thirdly, his confidence in the promise of a son, which communicated itself even to the at first unbelieving Sarah (cp. Gen. xviii. 12), so that this hope was fulfilled when they were both past the age for becoming parents (cp. Rom. iv. 19, 20), and Abraham was made the progenitor of a race numerous as the stars of heaven, and as the sand of the sea-shore (cp. Gen. xxii. 17-xxiii. 12). Such trust and hope in promises as yet unfulfilled was characteristic of all these heroes of the faith, who, confessing that they were but pilgrims on the earth, showed to the last their expectation of 'a country of their own' (R. V.)—not that from which they had come out, and to which they might have returned; but the better and heavenly country, which they desired—a city prepared for them by Him who is not ashamed to be called their God. And the last and crowning proof of Abraham's faith was his willingness, when tried, to offer up his only-begotten son—that son on whom all the promises depended—accounting that God could even raise him from the dead, from whence he received him back 'in a parable' (R. V.)¹⁰. By faith

⁷ His building the ark was the proof of his superiority to his unbelieving contemporaries.

⁸ The first three have been distinguished as the faith of self-surrender, the faith of patience, and the faith of influence (see Westcott, *Heb.* 357). In the fourth the first self-surrender is matured in sacrifice.

⁹ The 'foundations' of the earthly Jerusalem are spoken of in Ps. lxxxvii. 1. But this was only a type of 'the Jerusalem which is above' (cp. Gal. iv. 26), the foundations of which are described in Rev. xxi. 19, 20, and of which God is here called the designer (τεχνίτης) and builder (δημιουργός); the settled dwelling in a city is contrasted with the nomadic life of dwellers in tents, and is a figure of that longing for rest which no earthly habitation can satisfy. This proof of Abraham's faith is presently extended (cp. ver. 16) to all the patriarchs.

¹⁰ Meaning that Isaac was as good as dead when Abraham received him

Isaac blessed Jacob and Esau (cp. Gen. xxvii. 27-40); and the dying Jacob, after blessing each of the sons of Joseph, bowed his head 'in thankful adoration' (cp. Gen. xlvii. 31)¹¹. By it too, Joseph, when drawing near his end, foretold the Exodus, bidding the Israelites carry his bones with them to their own land (cp. Gen. i. 25; Exod. xiii. 19; Joshua xxiv. 32)¹².

iii. **The heroes of the national history.** Ch. xi. 23-32. The writer now passes from the biographies of the patriarchs to the history of Israel as a nation¹³. The first example of faith shown then was that of Moses's parents¹⁴, who, recognizing in their child's appearance¹⁵ something which forecasts his future destiny, in defiance of the king's order (Exod. i. 22), hide him for three months. Then follows the faith of Moses himself, of which four proofs are recorded. First, his repudiating, when he is 'grown up' (R. V.; cp. Acts vii. 23), the position assigned him as an adopted son of the Egyptian princess, and preferring to share the sufferings of his countrymen to the enjoyment of the sinful life of the court; since, looking to the great recompense, he valued the reproach of Christ¹⁶ above all the treasures of

back (cp. Gen. xxii. 11-13), and so his recovery was a parable of the resurrection. 'Isaac was sacrificed and yet lived, to show that Christ should truly die and truly live again. In Abraham's intention Isaac died; in his expectation (ver. 19), he was to rise from the dead' (Wordsworth, iii. 417). Others refer the passage to the birth of Isaac (cp. ver. 12; Rom. iv. 17-19; see Westcott, *Heb.* 367).

¹¹ The passage really describes Jacob's thankfulness when Joseph solemnly promised to bury him in his own land. 'Perhaps the writer inverts the order of the two, to bring the two acts of blessing, that of Isaac and that of Jacob, together' (Alford, iv. 221).

¹² The command showed Joseph's confident expectation that his countrymen would settle in the land of promise.

¹³ The history of the Israelites commences with the Exodus. But the birth and early life of the deliverer, which prepared for this, are first spoken of.

¹⁴ Abraham's faith communicated itself to Sarah; that of Moses was first shown by his parents.

¹⁵ 'Proper' (A. V.) has its now obsolete sense of 'handsome' or 'comely' (Ellicott, 335). In R. V. the word (*ἀστέρον*; cp. Exod. ii. 2, LXX; Acts vii. 20) is rendered 'goodly.' In the last passage Moses is described as 'fair unto God' (R. V. mg.).

¹⁶ The reproach of Christ is that by enduring which His followers are made like unto Him (cp. Rom. xv. 3). 'Christ's sufferings cast a shadow before as well as after' (Vaughan, *Heb.* 237). For Christ being spoken of as present in the time of O. T. History, cp. 1 Cor. x. 4; 1 Pet. i. 11.

Egypt. Secondly, his leaving Egypt without fear of Pharaoh's wrath, through the endurance inspired by faith in the unseen king¹⁷. Thirdly, the keeping of the Passover, and the sprinkling of the blood, which should protect the firstborn in each house of the Israelites¹⁸. In this, as in the fourth proof which follows, his countrymen also shared—the crossing of the Red Sea as by dry land, when the Egyptians attempting to follow were drowned. Another evidence of the people's faith at that time was given in the compassing the walls of Jericho till they fell¹⁹. The last instance of faith given here is that of Rahab the harlot (cp. Joshua ii. 9; Jas. ii. 25), who, having sheltered the spies, perished not among the disobedient. The examples of Judges, and Kings, and Prophets are too many to be enumerated; and so, after giving a brief list of famous names, the writer sums up the remaining history in an account of the various experiences²⁰ of God's faithful servants.

The exploits and sufferings of the later heroes. Ch. xi 33-40. The achievements of these heroes included the subjection of kingdoms, the establishment of righteous rule, the obtaining of promised successes, their escape from the perils of wild beasts and fire and sword, the recovery of strength after weakness, their display of invincible might in war, their defeat of armies of aliens, and the restoring to women their dead children²¹. The prowess of others was shown in the endurance

¹⁷ This may refer to Moses's flight into Midian, the words which follow meaning 'though he feared not the King's wrath.' The order in which events are placed has been appealed to in support of this view, but chronological order seems to be disregarded by the writer (cp. ver. 32). It is more natural to refer it to the Exodus. It has also been interpreted of his joining his own brethren in Goshen (cp. Exod. ii. 11; Rendall, *Heb.* 115).

¹⁸ For 'the destroyer' (ὁ ὀλοθρεύων), cp. Exod. xii. 23, LXX; 1 Chron. xxi. 12, LXX). In 1 Cor. x. 10 the word is slightly different (ὀλεθρευτής).

¹⁹ Their faith was shown in their not assaulting the city, but obeying the command to compass it every day till its capture on the seventh (cp. Joshua vi. 3-5).

²⁰ The names of the Judges are not given in historical order, but apparently according to popular ideas of their importance. Samuel is placed after David to connect him with the prophets that followed (cp. Acts iii. 24).

²¹ The first of these may be referred to the triumphs under the Judges and under David; the second to the good government under Samuel, David, and others; the third to victories, national or spiritual, which were won by these heroes. The allusions to Daniel (cp. Dan. vi) and the Three Children (cp. Dan. iii) are obvious. The escape from the sword may be referred to

of suffering, when, refusing release, in the hope of a better resurrection²², they submitted to cruel torture, or to mocking and scourging and imprisonment; and some were stoned to death, and others were sorely tempted to apostatize, and others were sawn asunder or slain with the sword; and fugitives, roughly clad in sheep-skins and goat-skins, destitute, afflicted, 'evil entreated' (R.V.) wandered in deserts and on mountains, or lay hid in dens and in the clefts of the earth; all these being heroes of whom the world was not worthy²³. To such the witness of divine approval was borne: and yet they did not, with all their faith, win the eternal inheritance reserved in the counsels of God for those to be perfected by a higher revelation.

3. EXHORTATIONS TO LIKE FAITH AND ENDURANCE.

Ch. xii.

The discipline of trial. Ch. xii. 1-13. To the converts, who have received the higher privileges, the lessons of the past should be an encouragement in their trials¹. Surrounded by

the perils of Elijah (cp. 1 Kings xix) and of Elisha (2 Kings vi), and the last clause recalls the two great miracles of these prophets (cp. 1 Kings xvii; 2 Kings iv), while the revival of courage may be applied to such cases as Samson (cp. Judges xvi) and Hezekiah (2 Kings xx). The other two expressions have been explained of the successes of the Maccabees. The word used here for army (*παρεμβολή*) commonly means 'a camp' (cp. ch. xiii. 11, 13) or 'castle' (cp. Acts xxi. 34, 37, &c.).

²² No mere restoration, like those just referred to, to this perishable earthly life.

²³ The word for 'were tortured' (*ἐτυμπαλίσθησαν*) means either 'they were broken on the drum,' or 'wheel,' or 'they were beaten to death' (cp. 2 Macc. vi, vii). The persecutions mentioned in ver. 36 may be referred to many sufferers. Stoning, too, was a common punishment or outrage among the Jews (cp. 2 Chron. xxiv. 20, 21). 'Were tempted' (*ἐπειράσθησαν*) may refer to violent efforts to shake the faith of some (cp. Acts xxvi. 11); but, as the word seems out of place here, other readings, such as 'they were burned' (*ἐπρήσθησαν*), have been suggested. Tradition represented Isaiah as having been sawn asunder by order of Manasseh. Slaying with the sword may refer to the persecution under Jezebel (cp. 1 Kings xix. 10, 14), or to such executions as Urijah's (cp. Jer. xxvi. 23). The wanderings recall those of David and of Elijah. The limestone caves were often used as hiding places from the days of the Judges onwards (see *O. T. Hist.* ii. 17).

¹ 'They are successors of the old saints, united with them in sympathy,

such a cloud of witnesses to the faith², let them run resolutely the race which lies before them, having laid aside every encumbrance, and the sin which clings so closely around them (see R. V. mg.)³; looking above all to the great example, to Jesus the Leader and Perfecter of their faith, who, enduring even the pain and ignominy of a cross for the joy set before Him⁴, has sat down at the right hand of the throne of God. Let them consider, with a view to their own constancy and perseverance, Him who has endured such opposition from men sinning to their own ruin⁵. They have not yet, like Him, resisted sin unto the death⁶, and have utterly forgotten the words (cp. Prov. iii. 11, 12) which bid them regard their trials, not as a discouragement, but as the chastisement which shows the love and care of a Father. It is for such discipline that they must endure hardships (see R. V.)⁷; it is by such chastening that God is training them all, as earthly fathers train their true sons. Surely the reverence which is shown to these natural fathers should much more be shown to that spiritual Father⁸, who gives

but endowed with even richer blessings, and inspired with more glorious hopes' (Farrar, *E. D. C.* i. 462).

² The Christians are described as contending in the arena (cp. 1 Cor. iv. 9), encompassed by the host of these heroes of the faith. For 'cloud' (*νέφος*); used of a multitude, cp. Hom. *Il.* iv. 274; Verg. *Aen.* vii. 293, &c.

³ The hindrances are first compared to the superfluous flesh, which an athlete must get rid of by training (cp. 1 Cor. ix. 25). Then sin is described as a clinging garment. Other explanations of the word for 'easily besetting' (*εύπεπλσταιον*) are 'easily removed' or 'admired of many.' The reference is to sin generally, rather than to any special sin. For the figure of the race (*ἀγών*), cp. 1 Cor. ix. 24; Phil. iii. 12-14; 2 Tim. iv. 7, &c.

⁴ The joy was the accomplished work of redemption (cp. Isa. liii. 11), and this was followed by the exaltation (cp. Phil. ii. 8, 9).

⁵ The reading 'against themselves' (*εἰς ἑαυτούς*) is to be preferred to the 'against himself' (*εἰς ἑαυτόν*) of A. V. For the first, cp. Num. xvi. 38; Prov. xx. 2.

⁶ Some have explained this of drawing blood in a pugilistic encounter (see Alford, iv. 240), and a like transition is found in 1 Cor. ix. 26 (see Ellicott, iii. 339). But the natural meaning seems to be that they have not suffered martyrdom like their master.

⁷ The rendering of A. V., 'if' (*εἰ*), &c. is now generally rejected in favour of that of R. V. (*εἰς*). With the latter it is doubtful whether the verb (*ὑπομένετε*) is to be taken as an indicative or an imperative.

⁸ For 'Father of spirits,' cp. Num. xvi. 22. It is He who quickens the spirit with that true life, which comes from complete self-surrender (see Westcott, *Heb.* 402).

them the true life. For the chastisement of the latter is not only for the brief time of childhood, and is affected by no parental caprice, but is solely for the good of those who may thereby be made partakers of the Father's holiness. And though like all discipline it is unwelcome for the time, its result in those trained by it is that peaceful fruit, the fruit of righteousness (cp. Jas. iii. 18). Let them seek also to strengthen others, raising up their drooping hands and unstrung knees (cp. Isa. xxxv. 3), and making their paths straight and smooth (cp. Matt. iii. 3), that the lame joint may not be broken, but may rather be healed⁹.

Exhortation to peace and purity. Ch. xii. 14-17. The exhortation to give such help to those Christians who need it is followed by an injunction to seek peace with *all* men (cp. Rom. xii. 18); yet not so as thereby to forfeit that 'sanctification' (R.V.), without which no man shall see the Lord (cp. Matt. v. 8)¹⁰. The converts must also use all circumspection, lest among their own body any, falling short (see R.V.) of divine grace, should become a disturbing root of bitterness (cp. Deut. xxix. 18), such as may defile the whole body of believers. (see R.V.; cp. 1 Cor. v. 6); lest there should even be found among them a fornicator, or profane person, like Esau¹¹, who for one 'mess' (R.V.) of meat sold his birthright (cp. Gen. xxv. 29-34); and who, when he afterwards earnestly sought with tears to inherit the blessing he had forfeited, found no way of changing the results of his recklessness¹².

⁹ This (ἵνα μὴ ἐκτραπή) may mean either that the faulty limb may not be put altogether out of joint, but cured by healthy exercise; or that the weak and crippled may not be driven by difficulties out of the right way.

¹⁰ For 'follow' (δίωκετε), cp. 1 Pet. iii. 11. Holiness, however, must not be sacrificed by concessions made for the sake of peace.

¹¹ Some have referred 'fornicator' (πόρνος) to Esau's heathen marriages (cp. Gen. xxviii. 8), and a Jewish tradition represented him as having led an impure life. Others have explained the word of idolatry, according to the common prophetic use of the figure; but this sense is not found in N. T., except in the Book of Revelation (see Alford, iv. 248). Probably only 'profane person' is used in reference to Esau. The word for this (βέβηλος), properly used of unconsecrated places or things, is applied here to persons who are irreligious (cp. 1 Tim. i. 9, vi. 20; 2 Tim. ii. 16).

¹² Esau found no place of true repentance (μετάνοια), for his sorrow was nothing higher than remorse. He only sought to regain the temporal blessings he had forfeited. There is nothing here to imply that there can ever be no *locus poenitentiae* for any who show 'godly sorrow' (cp. 2 Cor. vii. 10). Some have explained this phrase as 'found no way of changing his

Contrasted characteristics of the two covenants. Ch. xii. 18-29. These exhortations are followed by a contrast between the terrors which accompanied the giving of the old covenant and the blessings which have been brought by the new. The former was inaugurated with the portents of a material and enkindled fire (see R. V. mg.)¹³, of darkness and storm, of the blast of a trumpet, and of articulate speech so terrible that they who heard entreated that no further word should be spoken to them (cp. Exod. xix. 16, xx. 18). For they were unable to endure the command that even any beast which touched the mountain should be stoned (cp. Exod. xix. 12, 13)¹⁴; and even Moses declared himself to be dismayed by the sight there presented¹⁵. But the converts to the new faith have drawn nigh to Mount Zion¹⁶, and to the city of the living God, the heavenly Jerusalem; and to tens of thousands of angels in full conclave¹⁷, and to the Church of the firstborn who are enrolled in heaven¹⁸, and to the God of all as their Judge, and to the spirits of righteous men who are made perfect¹⁹, and to Jesus, Mediator of a new covenant (cp. ch. viii. 6), and to a blood of *sprinkling* (cp. 1 Pet. i. 2) that has a better message than Abel's²⁰. Let them beware of refusing (cp. ver. 19) Him who so speaks. For if these others escaped not, when they refused Him that spake with them on earth, much less shall they escape who turn

father's mind.' For 'was rejected' (*ἀπεδοκιμάσθη*), cp. Matt. xxi. 42; 1 Pet. ii. 4, 7, &c.

¹³ The word 'mount' (*ὄρε*) is omitted in the best MSS.

¹⁴ 'Thrust through with a dart' (A. V.) is probably interpolated from the passage in Exodus.

¹⁵ The expression of fear is really used in Deut. ix. 19, in connexion with worshipping the golden calf.

¹⁶ 'Over against the material and kindled fire of Sinai is set the mountain and city of God, His palace and the home of His people, shown by images in the earthly Zion and Jerusalem' (Westcott, *Heb.* 413).

¹⁷ Or 'to tens of thousands, even a general assembly of angels, and to a church of the firstborn' (see Vaughan, *Heb.* 279).

¹⁸ The reference seems to be to the firstborn under the Levitical law being dedicated to God from their birth. For 'enrolled in heaven,' cp. Exod. xxxii. 32, 33; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. iii. 5.

¹⁹ 'The consecration of the Christian is consummated at his death; cp. Luke xiii. 32; Phil. iii. 12' (see Rendall, *Heb.* 131). For spirits (*πνεύματα*), as applied to those in the intermediate state, cp. 1 Pet. iii. 19.

²⁰ The blood of Abel spoke of vengeance (cp. Gen. iv. 10); the voice of the blood of Jesus is a message of pardon.

away from Him that speaks to them from heaven²¹. It was His voice that then shook the earth (cp. Exod. xix. 18), and He has promised that now again once for all He will shake both earth and heaven (cp. Hag. ii. 6, 7). Such promise tells of the removal of the created things that are shaken, that the things not shaken may remain²². As those then that are receiving such an immovable kingdom, let the converts, in all thankfulness (see R. V. mg.), seek to offer acceptable service with reverence and awe to that God who is a consuming fire (cp. Deut. iv. 24)²³.

4. FINAL INSTRUCTIONS AND CONCLUSION.

Ch. xiii.

(a) **The social duties of the converts.** Ch. xiii. 1-6. The letter closes with practical instructions to those who live under the new covenant¹. First comes a general exhortation to continuance in brotherly love. This is to be shown especially in hospitality, by which, as they are reminded, some have unwittingly entertained angels²; and in sympathy with those persecuted—with prisoners, as if themselves sharing the imprisonment—with other victims, as themselves liable to the same bodily sufferings. Marriage must be honoured by them with all purity, remembering the divine judgement on the impure³. Their character must be free from avarice, blessed with the content-

²¹ The heavenly voice of the Son, through whom the Father now speaks, is contrasted with the commands from Sinai, for disregarding which the Israelites suffered in the wilderness.

²² The reference is to the destruction of the Temple and the Holy City, which are to be superseded by the abiding Church of Christ.

²³ The God of the new covenant, like the God of the old, is a consuming fire. But His fire, while destroying all that is base, is one of purification (cp. Mal. iii. 2, 3, iv. 1; Matt. iii. 12).

¹ 'The thirteenth chapter is a kind of appendix to the Epistle, like Rom. xv, xvi. . . . A difference of style corresponds with the difference of subject' (Westcott, *Heb.* 429).

² As Abraham (Gen. xviii); Lot (Gen. xix); Gideon (Judges vi); Manoah (Judges xiii).

³ The Essenes prohibited or disparaged marriage (cp. 1 Tim. iv. 3). The school of Hillel, too, sanctioned licence of divorce (cp. Matt. xix. 3-9; see *Gosp.* ii. 52). On the need of such exhortation and warning, see further ch. xii. 16; Acts xv. 20; 1 Thess. iv. 3-6.

ment which springs from perfect dependence on that God whose promise of help may give them security against any evil from men⁴.

(*b*) **The religious duties of the converts.** Ch. xiii. 7-17. The converts are next exhorted to recall those leaders and teachers who have gone to their rest (see R. V.), and, remembering the issue of their lives, to imitate their faith. Above all let them consider the unchangeableness of their Master, and not be 'carried away' (R. V.) by varying and strange teachings⁵. For it is good to have the heart established by divine grace, and not to rely on profitless distinctions about meats⁶. Christians have their altar, but not one that supplies carnal food to its ministers (cp. 1 Cor. ix. 13); rather one, the offering on which is like the victims, whose blood was carried into the Holy place on the day of Atonement, and whose bodies were burned without the camp (cp. Lev. xvi. 27)⁷. So Jesus also suffered without the gate⁸, to sanctify the people through His blood; and there His disciples, carrying His reproach (cp. ch. xi. 26), must join Him, consoling themselves for this exclusion with the thought of the abiding city which is to be theirs⁹. They must offer through Jesus a continual thanksgiving to God for all this; the fruit of lips (cp. Isa. lvii. 19; Hos. xiv. 2) which celebrate His name; making also

⁴ Of the two passages referred to here the first seems to be Deut. xxxi. 6, though the quotation is not exact, and resembles in substance other passages (cp. Gen. xxviii. 15; Deut. xxxi. 8; Joshua i. 5; 1 Chron. xxviii. 20). The second is found in Ps. cxviii. 6. The last clause, as given here, is an independent question.

⁵ The unchanging Christ and His teaching are contrasted with the ever-changing doctrines of men. The reference is probably to attempts at importing Jewish and especially Essene doctrines and practices into the Christian Church.

⁶ They must put their trust in divine grace, and not in such ordinances as the Levitical distinctions about meats (cp. Col. ii. 16). The correct reading is 'carried away' (*παράφρεσθε*); not 'carried about,' as in Eph. iv. 14.

⁷ We eat the flesh of Christ spiritually; cp. John vi. 51-58. The altar is explained by some of the Cross, of the benefits of which they who serve the Jewish Tabernacle are not partakers; by others of the Lord's Table; by others again of Christ Himself, at once Altar and High-Priest (see S. C. iv. 103). For 'Camp' (*παρεμβολή*), see p. 40.

⁸ 'The very place of His Crucifixion (outside the gate) was a symbol of the world's rejection of the Saviour' (Rendall, *Heb.* 141).

⁹ 'Reconciling ourselves to a present expatriation by the thought of the city that is to be' (Vaughan, *Heb.* 300).

the spiritual sacrifice of kindness and liberality, with which God is well pleased¹⁰.

Concluding exhortations and benedictions. Ch. xiii, 18-25. The converts are further urged to obedience and subjection to their present leaders, for these are keeping watch for their souls, that they may give in their final account with joy, and not with such lamentation as would show fear of the loss of those souls. The writer asks their prayers for himself and his colleagues, as for men who have been honest in purpose and in life, especially their prayers for his speedy restoration to them¹¹. He prays in turn for them, that the God of peace (cp. Rom. xv, 33, xvi, 20; 2 Cor. xiii, 11; 1 Thess. v, 23), who brought up from the dead Jesus who is the great Shepherd (cp. Zech. xiii, 7; Matt. xxvi, 31; 1 Pet. ii, 25) of the sheep (cp. Isa. lxiii, 11, 12), in the blood of an eternal covenant¹², may make them perfect (cp. 1 Pet. v, 10) 'in every good thing' (R, V.) to do His will, working in him and them that which is well pleasing to Him (cp. Phil. ii, 13), through Jesus Christ, to whom be the glory for ever. He entreats the converts to bear with his briefly written words of exhortation; tells them of his brother Timothy's release, with whom he hopes shortly to visit them¹³; sends his own greeting to all the rulers and saints, adding a greeting from those of Italy¹⁴; and concludes with a short benediction (cp. Titus iii, 15)¹⁵.

¹⁰ Thus 'showing forth His praise not only with their lips, but in their lives.'

¹¹ The expression does not imply imprisonment; there may have been some other hindrance, such as illness (cp. 1 Thess. ii, 18).

¹² The prophet's figure of Moses brought up out of the Red Sea is made a figure of Christ's resurrection, to which this is the only distinct reference in the Epistle. 'The raising of Christ was indissolubly united with the establishment of the covenant made by His blood, and effective in virtue of it' (Westcott, *Heb.* 448).

¹³ 'Timothy, like the writer, may well have been detained as a hostage during the Jewish war' (Rendall, *Heb.* 146). But the word (*ἀπολευμένον*) may refer simply to release from some office or mission. The expression gives no clue as to the authorship, or to the place from which, or time at which the letter was written.

¹⁴ This expression too (*οἱ ἀπὸ τῆς Ἰταλίας*) furnishes no reliable evidence as to place. It may mean either 'those who are in Italy,' or 'Italian Christians' elsewhere.

¹⁵ So ends this wonderful letter. 'To retrograde into Judaism after the study of this Epistle would indeed be to go back into the darkness from the noonday' (Farrar, *E. D. C.* i, 480).

THE CATHOLIC EPISTLES

Meaning of Catholic. The seven Epistles which are placed in our Bible after *Hebrews*¹ have from very early times been called 'the Catholic Epistles².' The following explanations of this title have been given:—

(a) That they contain the collective teaching of Apostles other than St. Paul.

(b) That they were universally recognized by the Church.

(c) That they are distinguished from heretical writings, as teaching the true Catholic faith.

(d) That they were encyclical, or for general use.

The last, which does not exclude (b) and (c), is the generally accepted explanation³.

How far the title is appropriate. All the letters, however, have not the same claim to such designation. *James*, which is hardly epistolary in style at all⁴, is formally addressed to 'the twelve tribes of the Dispersion' (R. V.). 1 *Peter*, too, is for 'the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia' (R. V.)⁵. And, while these are thus limited as regards their first destination, 2 *John* and 3 *John* are addressed to individuals⁶.

¹ These, with *Hebrews*, were originally placed between *Acts* and the Epistles of St. Paul.

² The title is first applied to the whole seven by Eusebius (*H. E.* ii. 23), writing in A. D. 287. He, however, uses it as one already recognized (see Gloag, *C. E.* 2), speaking of *James* as the first of those that are named the Catholic Epistles (see Mayor, *Jas.* cclix).

³ See Hastings, *D. B.* i. 361.

⁴ It lacks continuity, and is a collection of gnomes or proverbs rather than a letter (see Alford, iv. 107).

⁵ These two Epistles therefore can only be called 'general' as covering a wider area than that of any single Church.

⁶ The 'elect lady' of 2 *John* has indeed been interpreted by some as

Points of affinity between these Epistles. Though differing from each other in many respects, these Epistles have certain characteristics in common, which distinguish them both from the Pauline Epistles and from *Hebrews*, and which may account for their being thus grouped together⁷. Their relation to the Pauline theology, to which they form a valuable supplement, has been compared to the relation of St. John's Gospel to those of the Synoptists⁸.

Canonicity of these Epistles. These Epistles were the last of the Books of N. T. to be accepted as canonical. Such recognition was accorded to 1 *Peter* and 1 *John* first among them. All seven were received by the Greek Church about A.D. 300, but *James* alone was known to the Syrian Church as late as A.D. 350. They were probably translated at a later date than other Books⁹. Moreover, not being addressed to any particular Church, there was no Christian Society specially responsible for preserving them¹⁰ and making them known, and manuscripts 'straying about among the smaller communities of Bithynia and Pontus,' or addressed to individuals, might easily be overlooked, and so take some time to become generally known¹¹.

describing the Christian Church, in which case this letter might rightly be called 'Catholic.' But the two shorter letters were probably merely regarded as an appendix to 1 *John* (see Gloag, *C. E.* 6).

⁷ 'They make a contribution of essential value to the body of N. T. teaching. They have their own ideas, their own forms of expression, their own aspects of the truths taught in common by the first Christian writers' (Hastings, *D. B.* i. 359). Special resemblances are traceable between *James* and 1 *Peter*, and between 2 *Peter* and *Jude*.

⁸ See Gloag, *C. E.* 8.

⁹ See Pullan, 219.

¹⁰ See Gloag, *C. E.* 14.

¹¹ 'Once off the main road circulation was not rapid; an obscure provincial Church might take some time in making its voice heard, and the authorities at head quarters might receive the reported discovery with suspicion' (Sanday, *Inspiration*, 368).

JAMES

I. INTRODUCTION.

Authorship of the Book. The name Jacob or James¹ was a very common one among the Jews. It is found in N. T. with different descriptions added to it. In the list of the twelve Apostles (cp. Matt. x. 2, 3, &c.) we have James the son of Zebedee, and James the son of Alphaeus. We find mention made of a James called 'the little' (cp. Mark xv. 40, R. V. mg.); the son of Mary and brother of Joses; and a James who is one of the Lord's 'brethren' (cp. Mark vi. 3; Gal. i. 19) and also the brother of Judas (Mark vi. 3, R. V.; Jude i, R. V.). The James who holds a position of authority in the Church of Jerusalem (cp. Acts xii. 17, xv. 13; Gal. ii. 9, 12) is commonly identified with the last of these. Some, on the strength of the many resemblances in this Epistle to the Sermon on the Mount and to other parts of our Lord's teaching, have urged the claims of James the son of Zebedee to be regarded as the author. But his martyrdom by Herod Agrippa I in A. D. 44 (cp. Acts xii. 2) seems fatal to this view. The indications of the writer having been a close and attentive companion of our Lord in His ministry² may seem at first incompatible with his having been one of those brethren whom St. John describes (ch. vii. 5) as unbelievers. But it is possible that St. John's description does not include *all* our Lord's brethren³. The opinion that

¹ The name *Jacobus* or *Jacob*, adopted in various forms by various nations—in French *Jacques*, Spanish *Jago*, Italian *Giacomo*, Scotch *Hamish*, &c.—'has at last dwindled into our monosyllable *James*' (see Plumptre, *Jas.* 5).

² 'There is every appearance that the writer of this Epistle had been a personal follower of our Lord. We infer this from the number of passages where we have an echo of our Lord's discourses' (Salmon, *I. N. T.* 499).

³ It is a common opinion that our Lord's brethren (cp. Acts i. 14) were converted by the news of the Resurrection (see Part i. p. 7). St. John's

the author was 'the Lord's brother,' he being the same as the James of Acts xv. 13 and xxi. 18 and identified by some with James the son of Alphaeus⁴, which is supported both by tradition and by internal evidence, is that which is generally accepted. The writer assumes a tone of authority⁵, and the ethical character of the letter is in keeping with this James's reputation as 'the Just'. His martyrdom by the Jews is recorded by Eusebius⁷.

Time and place of writing. Of the different views that have been held as to the date of the letter, the following are the two which, with the arguments in favour of each, are most deserving of notice:—

(a) That it was written at a very early period—probably about A. D. 45. The picture of Jewish society which it presents is said to accord with the accounts given by Josephus and others of the state of things just after our Lord's death. The ignoring

words, however (cp. ch. vii. 5), 'are not equivalent to "*All His brethren came . . . neither did any of His brethren believe in Him*"' (see S. C. iv. 108). St. John's account again may only mean that His brethren had not full faith, and so may be compatible with their feeling such admiration and reverence as would make them attentive hearers of His teaching (see Hastings, *D. B.* ii. 544). For the meaning of 'brethren,' see *Gosp.* i. 93.

⁴ For the arguments, however, against such identification, see Alford, iv. 88-98; Farrar, *E. D. C.* i. 493-495.

⁵ 'It is evident that he must have been distinguished from other Jacobs by position or character, so as to justify him in addressing "the Twelve Tribes in the Dispersion" with the tone of authority which is so marked a feature in the Epistle' (Mayor, *Jas.* i).

⁶ See Joseph. *Ant.* xx. 9, § 1; Euseb. *H. E.* ii. 23. 'We see in him, who seems to have been least changed by his Christianity, a type of what those pious men were among the Jews who, before our Lord's coming, waited for the consolation of Israel' (Salmon, *J. N. T.* 513).

⁷ Resemblances have also been observed in the language of this Epistle to that of this James's speech recorded in Acts xv, and to the picture of this same James given in Acts xxi. The objection that in neither *James* nor *Jude* is there any assertion of brotherhood of our Lord may be met by recalling 'the disappearance of the earthly relationship in the higher spiritual union' proclaimed by our Lord Himself (cp. Matt. xii. 49, 50; see Mayor, *Jas.* iv, v).

of Gentiles in the letter seems to point to the Christian Church being, when it was written, 'predominantly Jewish,' and the absence of any reference to the questions brought before the Synod of Jerusalem, as recorded in Acts xv, to show that it must have preceded that discussion. The allusions to persecution which it contains may well refer to the earlier troubles after the death of Stephen, and in the time of Herod Agrippa⁸.

(b) That it was written shortly before St. James's martyrdom. The sins denounced are alleged to be just those which belong to these closing days, immediately before the destruction of Jerusalem; while the absence of any reference to this catastrophe shows that no date later than this event can be rightly maintained⁹. The organization of the Church as here described, and the mature knowledge of Christian doctrine implied, have also been appealed to as objections to the earlier date. Another main argument in support of this view, which will presently be considered, is that the letter was designed as a corrective of the teaching of St. Paul.

With regard to the place at which this letter was written, there is little room for difference of opinion. The illustrations are those which would be used by a Jew living in the south of Palestine. The waves of the sea (ch. i. 6); the ships tossed by those waves (ch. iii. 4); the hot burning wind (ch. i. 11); the brackish springs (ch. iii. 11, 12); the natural products of the country in vines and olive trees and fig trees (ch. iii. 12); the former and the latter rain (ch. v. 7); all these point to a writer living somewhere in this region¹⁰. And there are reasons for concluding that St. James wrote in Jerusalem itself, the centre

⁸ For a fuller statement of these arguments, see Gloag, *C. E.* 59-61; Alford, iv. 101-104; Salmon, *J. N. T.* 501-504.

⁹ 'It bears internal evidence of having been written at a time when the sins of Jerusalem were being filled up to the brim; and the period of probation was drawing near to its close, and the day of her destruction at hand. It was probably about A. D. 60 of the common era' (Wordsworth, iv. 12). See also, for arguments in favour of the later date, Farrar, *M. B.* 404; *E. D. C.* ii. 30.

¹⁰ See Salmon, *J. N. T.* 497, 498; Pullan, 225.

of influence for these Jews of the Dispersion, and the scene of his own Episcopal work¹¹.

Destination of the letter. The letter is addressed to 'the Twelve Tribes which are of the Dispersion' (R. V.)¹². It was, however, clearly designed for those Jews, including Hellenists, who had been converted¹³. There is no reference to Gentiles in the letter, and a knowledge of the O. T. seems to be assumed. The reference also to Palestinian scenery and climate, and the use of such terms as 'synagogue' (ch. ii. 2, R. V.), and 'Lord of Sabaoth' (ch. v. 4), and the account of Abraham as 'our father' (ch. ii. 21), bear out this view¹⁴.

Characteristics of the letter. This Epistle has a character of its own among the books of N. T. It has been said to be more like the work of a Hebrew prophet than of a Christian Apostle¹⁵. It has been compared also to the Book of Proverbs¹⁶, as being a collection of moral precepts rather than a continuous and didactic treatise¹⁷. Resemblances again have been traced

¹¹ See Alford, iv. 101.

¹² The chosen people are still spoken of in N. T. as constituting twelve tribes (cp. Matt. xix. 28; Acts xxvi. 7; Rev. vii. 4-8). Such reunion of Israel and Judah had been foretold by the prophets (cp. Isa. xi. 12, 13; Jer. iii. 18), and was to some extent anticipated in the days of Hezekiah and Josiah, when worshippers from the northern kingdom came up to Jerusalem (cp. 2 Chron. xxx. 1, xxxiv. 9). 'There would be no reason for keeping up the old feud between the tribes in the captivity' (see Mayor, *Jas.* 30, 31).

¹³ Some have supposed 'the twelve tribes' to be used by St. James as 'a symbolical name for the Christian Church, composed both of Jews and Gentiles, and forming the new and spiritual Israel' (Pullan, 229). There were now four divisions of the Diaspora—the Babylonian, the Egyptian, the Syrian, and the Roman (cp. Acts ii. 9-11; see Smith, *D. B.* i. pt. ii. 1521).

¹⁴ The references, too, to frequent migrations for commercial enterprise (cp. ch. iv. 13) are suited to these Jews of the Dispersion (see Salmon, *I. N. T.* 498).

¹⁵ See Gloag, *C. E.* 80.

¹⁶ 'Gnome follows after gnome, and the discourse hastens from one similitude to another' (Alford, iv. 107).

¹⁷ 'It is marked by abruptness. It plunges *in medias res* from point to point with no connecting sentences' (Farrar, *M. B.* 408). It will be seen,

to some of the Apocryphal Books¹⁸. It abounds in parallels to our Lord's own teaching, especially to that given in the Sermon on the Mount and in the Parables¹⁹. It may be described as Hebrew in tone of thought, and even in phraseology, and the absence of reference to distinctive Christian doctrines is remarkable²⁰. The Epistle represents a period of primitive Christianity before such burning questions had arisen as those with which St. Paul had to deal.

Relation to other Epistles. Several points of resemblance are found, amid many characteristic differences, between this Epistle and 1 *Peter*. The same words, phrases, and quotations occur in both, and appear to have been borrowed by one from the other²¹. There are also passages (cp. ch. ii. 25; iii. 18) which some have supposed to refer to statements made in *Hebrews* (cp. ch. xi. 31, xii. 11); or, with more probability, to imply that the writer of *Hebrews* had read this Epistle. But the most important question is that of the relation of St. James's teaching on justification to that of St. Paul. By many this letter has been supposed to have been designed as a corrective to the antinomianism which the writer feared St. Paul's teaching in *Galatians* and *Romans* might encourage. But it hardly bears the stamp of a polemical or controversial treatise, and the arguments in favour of the earlier date make it more likely that, if there be any such connexion between the two writers, it is St. Paul that answers St. James²². Justification is,

however (see 'Contents of the Epistle'), that some connexion may generally be traced between the different subjects dealt with.

¹⁸ Especially to the Books of Ecclesiasticus and of Wisdom (see Plumptre, *Jas.* 32, 33).

¹⁹ 'There is scarcely a thought in the Epistle which cannot be traced to Christ's personal teaching' (S. C. iv. 109). For such 'echoes of our Lord's discourses,' see Salmon, *I. N. T.* 500, 501; Plumptre, *Jas.* 8, 9; Pullan, 233; S. C. iv. 109.

²⁰ See Gloag, *C. E.* 30. There is scarcely any distinct reference to the Lord Himself, who is named only twice in the letter (ch. i. 1, ii. 1; see Hastings, *D. B.* 543).

²¹ See Mayor, *Jas.* xcvi-c.

²² St. James's statements 'are in general more elementary, less exact and developed' than St. Paul's (see Hastings, *D. B.* ii. 546).

however, clearly used by the two writers in different senses, and the statements which have been regarded as opposed may easily be reconciled²³.

Canonicity of the letter. This question, as involved in the canonicity of the Catholic Epistles generally, has already been referred to (see p. 48). Though there are apparent allusions to the letter in very early writers, it was some time before it met with universal acceptance. In later ages its authority has been disputed by Luther and others on account of apparent antagonism to the teaching of St. Paul. But 'it has survived the storms of controversy,' and is generally recognized now as a part of the canonical Scriptures, having a character and value of its own²⁴.

Divisions of the Book. The Epistle, on account of its peculiar style, does not easily admit of analysis. The subjects dealt with may, however, be arranged as follows:—

1. On endurance under trial. Ch. i. 1-18.
2. On hearing and doing God's word. Ch. i. 19-27.
3. Against respect of persons. Ch. ii. 1-13.
4. On faith and works. Ch. ii. 14-26.
5. On control of the tongue. Ch. iii. 1-12.
6. On true wisdom. Ch. iii. 13-18.
7. Against strife and evil speaking. Ch. iv. 1-12.
8. Against worldliness and oppression. Ch. iv. 13—v. 6.
9. On patience. Ch. v. 7-11.
10. Miscellaneous precepts. Ch. v. 12-20²⁵.

²³ 'St. James, in attacking a theory of justification by faith, is condemning a faith which means only orthodox intellectual assent. St. Paul, in defending his doctrine of justification by faith, is upholding a faith which implies energetic and loving service' (Pullan, 231).

²⁴ Eusebius divides Ecclesiastical Books into three classes (*H. E.* iii. 25); (a) those generally accepted (*ὁμολογούμενα*); (b) those, the Apostolical authority of which was disputed (*ἀντιλεγόμενα*); (c) those rejected as having no such authority (*νόθα*). He places *James* among the second of these.

²⁵ See Farrar, *M. B.* 406-408; Mayor, *Jas.* cvi-cix.

II. CONTENTS OF THE EPISTLE.

I. ON ENDURANCE UNDER TRIAL. Ch. i. 1-18.

Exhortations to endurance and constancy. Ch. i. 1-11.

After a brief greeting to 'the twelve Tribes which are of the Dispersion' (see p. 52), the writer passes on at once to the first of the practical instructions he designs to give in his letter. The 'manifest temptations' to which these Jewish converts are exposed should be to them a cause of joy¹, for these provings (see R. V.; cp. 1 Pet. i. 7) of their faith produce that spirit of endurance² which, when developed, will make the Christian full-grown (cp. Phil. iii. 15; Col. i. 28, &c.) and complete in character, deficient in nothing. One of the graces which are wanting in others not so matured, spiritual wisdom, is to be gained by prayer offered in perfect faith (cp. Matt. xxi. 21, 22) to that God who giveth unconditionally³ and ungrudgingly⁴. But he who doubts, being a double-minded man (cp. ch. iv. 8) and unstable in all his ways (see R. V.)⁵, and being like 'the surge' (R. V.) driven and tossed by the wind⁶, shall receive no answer to his prayer. The other grace is humility; and, while the convert who is humble and meek may glory in his exaltation, the rich has reason to rejoice in his humiliation.

¹ 'Joy' (*χαρά*) is suggested by the word for 'greeting' (*χαίρειν*), or 'wisheth joy' (R. V. mg.). This, and the encyclical letter given in Acts xv. 23-29, of which James was the main author, are 'the only two Christian Epistles in N. T. which begin with this Greek salutation' (see Farrar, *E. D. C.* ii. 35). St. Peter (ch. i. 2) combines it with 'peace.'

² The 'patience' (*ὑπομονή*) spoken of here (cp. Rom. v. 3; 2 Thess. i. 3) is hardy endurance.

³ See Mayor, *Jas.* 37, and cp. Matt. v. 45. The word (*ἀπλῶς*) means 'simply' (cp. Rom. xii. 8). It may also mean 'liberally' (cp. 2 Cor. viii. 2, ix. 11).

⁴ For this meaning, cp. Eccclus. xx. 15. Or, the expression may mean that God does not upbraid such suppliants for their past sins, but freely forgives them.

⁵ St. James is the first writer to use the word for 'double-minded' (*δίψυχος*). The word for 'unstable' or 'restless' (*ἀκατάστατος*, cp. Luke xxi. 9; 1 Cor. xiv. 33; 2 Cor. vi. 5, xii. 20) is probably the correct reading (as in R. V.) in ch. iii. 8.

⁶ For this, the first of these figures characteristic of this Epistle, cp. Isa. vii. 2; Eph. iv. 14; Jude 13. The word for 'tossed' (*ῥιπιδιζόμενος*) means 'fanned' (from *ῥίπτις*, a fan), and is commonly used of fire.

For in his worldly prosperity he is like the grass, fading away in all his enterprises as the flower of the field withered by the 'scorching wind' (R. V.)⁷.

The origin and object of trials. Ch. i. 12-18. The man who shows such endurance under temptation as that to which the writer exhorts his readers, is blessed as one who, when he hath thus 'been approved' (R. V.), will receive the crown of life (cp. Rev. ii. 10) promised to those who love God. As for these temptations, none may speak of them as coming from that God who cannot be tempted with Evil⁸, and Himself tempteth no man. The source of each man's temptation is his own lust, drawing him away and enticing him (cp. 2 Pet. ii. 14). That lust conceives and 'beareth' (R. V.) sin (cp. Ps. vii. 14), and the sin, when 'fullgrown' (R. V.), brings forth death⁹. Let not the converts be deceived and forget that it is only every good gift and every 'perfect boon' (R. V.) that comes down from the Father of light¹⁰, with whom there can be no variation, nor shadow 'that is cast by turning' (R. V.)¹¹; and who has shown His love for them by regenerating them of His own free will, as a kind of first-fruits of His creatures¹².

⁷ This, which is a quotation from Isa. xl. 6-8, is found in 1 Pet. i. 24. The figure is also used in Job xiv. 2; Ps. xc. 5, 6, cii. 11, ciii. 15, 16. Cp. also Ezek. xvii. 10. 'In all his ways,' literally, 'in all his goings' (*πορείαις*), has been said to suggest an oriental merchant cut off in his journeyings for gain (see S. C. iv. 116). The 'scorching wind' (R. V.) is probably the simoon or south wind from the desert (*καύσων*, cp. Ezek. xvii. 10, LXX; Jonah iv. 8, LXX). Other passages, however (cp. Matt. xx. 12; Luke xii. 55), seem to support the rendering of A. V. 'burning heat.' The past tense in the original denotes that which happens constantly (*gnomic aorist*).

⁸ Some explain the word (*ἀνείρατος*) as meaning 'unversed in evil' (see Alford, iv. 280).

⁹ This passage is the origin of Milton's famous allegory of the birth of sin (*P. L.* ii. 747-800).

¹⁰ Describing God first as the Creator of Light and of the heavenly bodies (cp. Gen. i. 3, 14-18; Ps. cxxxvi. 7-9; Jer. xxxi. 35); and then as the Father of Him who is 'Light of Light'—the Giver of spiritual light to man (cp. 1 John i. 5).

¹¹ This remarkable expression (*τροπῆς ἀποσκίασμα*) is commonly explained as an astronomical figure, speaking of the revolution and eclipse of heavenly bodies, or of the shadow on a sundial. Another explanation is that it means the shadow cast by changeableness, which obscures the divine light (see Mayor, *Jas.* 59).

¹² 'So far from God tempting us to evil, His will is the cause of our

2. ON HEARING AND DOING GOD'S WORD.

Ch. i. 19-27.

The duties of hearers of the Word. Ch. i. 19-25. As those who know all this (see R.V.)¹, let the converts be ready hearers, receiving in meekness 'the implanted word' (R. V.), which is able to save their souls. Let them at the same time be slow to speak (cp. Eccus. v. 11), and to show that wrath which worketh not what is righteous in God's sight. Let them put away from them every ebullition of such 'malice' (R. V. mg.), as well as all filthiness. Let them be doers as well as hearers of the word (cp. Matt. vii. 24-28; Luke vi. 46-49). For the mere hearer deludes himself, and is like a man who, having glanced at his natural face in a mirror, goes off, and at once forgets what that reflection was². Whereas he who has looked carefully³ into the perfect law, the law of liberty (R. V., cp. Rom. viii. 2), and remains there, he being not a forgetful hearer, but an active worker⁴, shall be blessed in his conduct.

False and true religion. Ch. i. 26, 27. If any man thinks that he is religious⁵, deceiving his own heart (cp. 1 John i. 8), while he does not so bridle his tongue, his religious service is worthless. For such service, to be true and pure in the sight of God, must consist in visiting afflicted orphans and widows (cp. Deut. xxvi. 12, 13; Ps. lxxviii. 5, &c.), and in keeping free from the defilements of the world.

regeneration' (Mayor, *Jas.* 59). For 'first-fruits' (ἀπαρχή), cp. Rom. viii. 23, where it is used of the first-fruits of the Spirit; and Rom. xvi. 5; 1 Cor. xvi. 15, where it is applied to first converts.

¹ The true reading is 'ye know' (ἴστε), not 'wherefore' (ὥστε).

² The language here denotes a mere casual glance, as contrasted with the careful and lasting study, the account of which follows. 'His natural face' (τὸ πρόσωπον τῆς γενεσέως) is literally 'the face of his birth.' For 'in a mirror' (ἐν ἐσόπτρῳ), cp. 1 Cor. xiii. 12; 2 Cor. iii. 18.

³ For the word here (παρακύβαι), cp. Luke xxiv. 12; John xx. 5, 12; 1 Pet. i. 12.

⁴ For the Hebraistic expression, 'a hearer of forgetfulness,' cp. Luke xvi. 8, xviii. 6.

⁵ The words for 'religious' (θρησκός) and 'religion' (θρησκεία), cp. Acts xxvi. 5; Col. ii. 18) in this passage refer to outward service.

3. AGAINST RESPECT OF PERSONS. Ch. ii. 1-13.

The rich and the poor. Ch. ii. 1-7. An appeal is next made to the converts not to discredit their Christian profession by showing respect of persons¹. Such partiality has even crept into their public worship², where the gold-ringed and well-clothed man³ is ushered into a good seat, while the squalid poor man is made to stand, or to sit on the ground. Such favouritism proves them to be half-hearted in their service of Christ (cp. ch. i. 6, 8), and to be evil-thinking judges. It ignores the divine choice of the poor to be rich in faith, and heirs of the promised kingdom (cp. Matt. v. 3; Luke vi. 20). Thus they have 'dishonoured' (R. V.) these poor; and yet it is the rich who oppress them, and with their own hands drag them into law courts, and revile the great name which was given them⁴.

The royal law. Ch. ii. 8-13. It were well, instead of such injustice, to keep the law of the King of kings⁵, the law of which love shown to all is the fulfilment (cp. Rom. xiii. 10). Respect of persons is clearly a transgression of that law, and no such transgression is unimportant. For to 'stumble' (R. V.; cp. ch. iii. 2) at one point, however careful the observance of the law in other respects, is to become guilty of all⁶. Whether it is the sixth or seventh commandment that is broken⁷ there is a violation

¹ Another reading makes the passage a question (see R. V. mg.). For 'the Lord of Glory,' cp. John xvii. 5. Some have rendered the words, 'the Lord, the Glory.' In Rom. ii. 11; Eph. vi. 9; Col. iii. 25, we are told that there is no respect of persons (*προσωποληψία*) with God.

² The word 'synagogue' (*συναγωγή*, cp. *ἐπισυναγωγή*, Heb. x. 25) is suited to Jewish converts. Perhaps the Church and the synagogue were not yet separated (see Westcott, *Heb.* xxxviii).

³ The words (*ἐν ἐσθῆτι λαμπρᾷ*) mean properly 'in bright clothing.' For the Jewish custom of wearing rings, cp. Luke xv. 22. For the ostentatious use of them by Romans, cp. Juvenal, *Sat.* i. 28, 30.

⁴ Literally, 'the name called upon them' (see R. V. mg.; cp. Amos ix. 12, LXX; Acts xv. 17), i.e. the name of Christ as the origin of 'Christian' (cp. Acts xi. 26), or as used in Baptism (cp. Acts ii. 38; see Mayor, *Jas.* 85).

⁵ Or, a royal law, because the best of all laws—a king of laws (see Farrar, *E. D. C.* ii. 51).

⁶ The words (*πάντων ἔνοχος*) mean rather 'liable to condemnation under all.' The law of God is as a fence placed round human conduct, and to break through that fence at any point is to break the law as a whole.

⁷ These are perhaps chosen as the first commandments of the second table, for the Jews placed the fifth commandment in the first table. For the order of the two, cp. Luke xviii. 20; Rom. xiii. 9 (see Plumptre, *Jas.* 68).

of the law given by the one God. Let their words and deeds be those of men who know that they shall be judged by this law of liberty (cp. ch. i. 25)⁸. That judgement will show no mercy to the merciless (cp. Matt. v. 7, vii. 1, xxv. 41-46); but mercy glories (see R. V.) over judgement⁹.

4. ON FAITH AND WORKS. Ch. ii. 14-26.

Faith unprofitable without works. Ch. ii. 14-19. The Christian's faith, too (cp. ver. 1), if it is to save him, must show itself in good works. Without these it is unprofitable, dead 'in itself' (R.V.). It is as worthless as bidding a naked and famishing brother to go in peace, and be warmed and fed¹, without providing him with the things necessary for the body. The man who can prove his faith by his works may challenge another to show his faith without works. The mere belief in one God², though right as far as it goes, is shared even by shuddering (see R.V.) devils³.

Illustrations of this truth. Ch. ii. 20-26. To the 'vain man'⁴ who refuses to believe that faith 'apart from works is barren,' two illustrations of the truth enforced are given. Was not Abraham justified by works when he sacrificed Isaac (cp. Heb. xi. 17), his faith co-operating with his works and made perfect by them, so that it was reckoned unto him for righteousness (cp. Gen. xv. 6), and he was called 'the Friend of God' (cp. 2 Chron. xx. 7; Isa. xli. 8)? His case shows that a man is justified not by faith only, but by works⁵. And so does the case of Rahab, justified for sheltering the spies and dismissing

⁸ The law of a service which is 'perfect freedom' (cp. John viii. 32; Gal. v. 1).

⁹ Compare the account of divine and human judgement in Shakespeare, *Merchant of Venice*, iv. 1.

¹ Or, 'Ye are warming,' &c. The words may be either imperative or indicative.

² This was 'the proud boast of the Jew, who, among all the nations of antiquity, gloried in being a Monotheist' (Farrar, *E. D. C.* ii. 54).

³ Or, 'demons' (R. V. mg.). The word (*δαίμονια*) is that used frequently in the Gospel for evil spirits. It is applied to heathen deities in 1 Cor. x. 20, 21.

⁴ Some of those who maintain the later date of the letter have supposed this to refer to St. Paul.

⁵ Contrast Rom. iii. 28. But there St. Paul is speaking of faith as opposed to legalism.

them in safety (cp. Heb. xi. 31); for faith apart from works is as dead as the body apart from the spirit⁶.

5. ON CONTROL OF THE TONGUE. Ch. iii. 1-12.

The subject of control of language is now resumed from ch. i. 19, 26. A warning is first given to unauthorized 'teachers' (R. V.), who rashly assume a responsibility involving a severer judgement than that of others¹. All men are liable to 'stumble' (R. V.; cp. ch. ii. 10) often, and he who does not so stumble in speech has attained such full moral growth (cp. ch. i. 4)² as will enable him to control the whole body³. Three illustrations of the power of the tongue follow. This little member, which boasts so loudly, is compared to the bridle, which enables a man to control all the movements of the horse⁴; to the little rudder, with which the steersman can turn the great ship, driven by fierce winds, whithersoever his impulse willeth (see R. V.); and to the spark which sets fire to a large 'forest' (see R. V. mg.)⁵. Such a spark is the tongue, placed among our members as a world of iniquity⁶, defiling the whole body, setting on fire the whole life of man⁷, being itself set on fire by hell⁸. Whereas every kind of beast and bird and reptile⁹ and

⁶ On the supposed references here to *Hebrews*, and the relation of the whole passage to St. Paul's teaching, see p. 53.

¹ This passage is thus connected with the dogmatism of those teachers rebuked in the last section. For the warning, cp. Matt. xxiii. 13, 16; Mark xii. 38-40.

² The word (τέλειος) is used of full physical growth in 1 Cor. xiv. 20; Heb. v. 14 (see Plumptre, *Jas.* 78).

³ The word (χαλιναγωγῆσαι, cp. ch. i. 26) suggests the first of the figures which follow.

⁴ The same figure is used by classical writers, cp. Soph. *Antig.* 332, 475. The correct reading at the beginning of the sentence is 'Now if' (εἰ δέ, R. V.), not 'Behold' (ἴδε or ἰδοῦ, A. V.).

⁵ This last figure is found in Homer, *Iliad*, ii. 455, xi. 115; Vergil, *Georgics*, ii. 303.

⁶ St. James uses 'world' (κόσμος) in a bad sense (cp. ch. i. 27, ch. ii. 5, ch. iv. 4). The tongue is thus described as expressing all that is evil (cp. Matt. xii. 37). 'That which includes all the elements of anything well deserves the name of being its *Cosmos*' (Plumptre, *Jas.* 80).

⁷ Literally, 'the wheel of nature'—a figure for all the revolutions—'the chances and changes'—of life. The word for 'nature' or 'birth' (γένεσις, cp. ch. i. 23) is the same which is used for 'creation' (cp. Gen. ii. 4, LXX).

⁸ Or, 'by Gehenna'; see *Gosp.* ii. 13.

⁹ 'Creeping things' (R. V. ἐρπετά) is sometimes used (cp. Xenophon,

fish can be and is continually tamed by men, the tongue alone is untameable; a 'restless' (R.V.; cp. ch. i. 8) evil, full of deadly poison (cp. Ps. lviii. 4, cxl. 3). With the same tongue men bless 'the Lord' (R.V.) and Father of all, and curse their fellow men, made after His likeness (cp. Gen. i. 26, 27, ix. 6). For the same mouth thus to send forth blessing and cursing is as monstrous as for a fountain to send forth from the same 'opening' (R.V.)¹⁰ sweet water and bitter, or for a fig-tree to bear olives, or a vine figs (cp. Matt. vii. 16-18), or for salt water to yield sweet.

6. ON TRUE WISDOM. Ch. iii. 13-18.

This account of the evils which are caused by the unruly tongue is followed by a description of the true wisdom, of which meekness is a characteristic, and the proof of which is a 'good life' (R.V.). For those whose hearts are full of 'bitter jealousy and faction' (R.V.)¹ to claim wisdom is to boast falsely and against the truth. The wisdom which they profess is not that which is the gift of God (cp. ch. i. 5), but is earthly, sensuous², devilish³; leading only to confusion and every 'vile deed' (R.V.). Heavenly wisdom, on the contrary, is pure, peaceful, forbearing (cp. Phil. iv. 5), submissive, full of mercy and of good fruits, single-minded, sincere⁴. And the fruit of righteousness (cp. Phil. i. 11) is sown in peace (cp. Heb. xii. 11) for them that make peace⁵.

Memorabilia, i. 4, 11) for four-footed animals, as contrasted with man (see Mayor, *Jas.* 115).

¹⁰ The word (ὀπή, cp. Heb. xi. 38) means 'fissure' or 'orifice.' These illustrations are taken from the writer's surroundings in Southern Palestine.

¹ For 'faction or party spirit' (ἐριθία), cp. Rom. ii. 8; 2 Cor. xii. 20; Gal. v. 20; Phil. i. 16 (see *L. L. P.* ii. 88).

² Or, 'animal' (R. V. mg.). The word (ψυχική) is used here of that which is opposed to the highest part of human nature (cp. 1 Cor. ii. 10, xv. 45; Jude 19). For this threefold division of man, cp. 1 Thess. v. 23 (see *L. L. P.* ii. 17).

³ Or, 'demoniacal' (R. V. mg.), cp. 1 Tim. iv. 1.

⁴ Or, 'pure, peaceful, reasonable, open to persuasion, . . . without vacillation, without hypocrisy' (Farrar, *E. D. C.* ii. 58).

⁵ 'A harvest of righteousness is the issue of the quiet and gentle ministrations of those who aim at reconciling quarrels and being themselves in peace with all men. This is the contrary of ch. i. 20' (Mayor, *Jas.* 128).

7. AGAINST STRIFE AND EVIL SPEAKING.

Ch. iv. 1-12.

Worldly desires the origin of religious strife. Ch. iv. 1-6. Opposed to such happy results are the bitter contentions¹ found among the converts, having their origin in the desires² which war in their members (cp. Rom. vii. 23; 1 Pet. ii. 11). In their thwarted lusts they even commit murder³; thus instead of praying for their real wants, they go to war for the gratification of these lusts. Or, if they *do* pray, it is but in order that they may spend all on their pleasures. So they are like adulteresses⁴, making themselves enemies of God by seeking the friendship of the world. For does the Scripture speak in vain? Or does the Spirit, which God made to dwell in us, yearn over us jealously (cp. Gen. vi. 3)⁵, so that while resisting the proud, He gives a liberal measure of His grace to all who humble themselves?

The need of reformation. Ch. iv. 7-12. Let the converts therefore be subject to God, resisting the devil, who will then flee from them, whereas God will draw nigh to them that seek Him. Let sinners cleanse their hands (cp. Ps. xxiv. 4, xxvi. 6, lxxiii. 13), and the double-minded (cp. ch. i. 8) their hearts.

¹ 'Wars' may denote lasting resentment; while 'fightings' means outbursts of passion (see Mayor, *Jas.* 129). We know how bitter party feeling was among the Jews at this time.

² Literally, 'the pleasures' (*τῶν ἡδονῶν*), used of the longing for sensual gratification.

³ The order of the words 'Ye kill and covet' has caused much perplexity. But in those days of violence, murder was often not a last resource, but committed at once (cp. Prov. i. 16; see Plumptre, *Jas.* 89). For various other explanations suggested, see Mayor, *Jas.* 130, 132.

⁴ Their conduct was a 'spiritual adultery, the divorce of the soul from God to the love of the world' (Farrar, *E. D. C.* ii. 61). This figure, frequently employed by the prophets (cp. Isa. lvii. 3; Jer. iii. 20; Hos. ii. 2-5, &c.), is used also by our Lord (cp. Matt. xii. 39). 'Adulterers' (see A. V.) is not found here in the best MSS. The feminine form is perhaps used contemptuously, as in Homer, *Iliad*, ii. 235; Vergil, *Aen.* ix. 617 (see Plumptre, *Jas.* 90).

⁵ Ver. 5 probably contains two distinct questions (see R. V). No passage in O. T. exactly corresponds to the second clause. It is best explained of the indwelling Spirit jealously yearning for the entire control of the heart. There are two readings, 'that dwellest (or dwelt) in us' (A. V. *κατῴκησεν*), and 'which he made to dwell' (R. V. *κατῴκησεν*).

Let them turn from their careless rejoicing to feel and show true sorrow, humbling themselves before the Lord, who will then exalt them. Let them cease to speak evil against each other, knowing that to condemn another is to condemn the law which they are bound to keep⁶, and is to usurp the functions of a judge; nay, even of the one Lawgiver and Judge (cp. 1 Cor. iv. 4, 5)⁷, who alone can save or destroy (cp. Deut. xxxii. 39).

8. AGAINST WORLDLINESS AND OPPRESSION.

Ch. iv. 13—v. 6.

Warning for the over-confident. Ch. iv. 13-17. A warning follows against the presumptuous self-reliance shown in forming worldly plans¹. They who speak confidently of the morrow know not what it will bring, and are, as regards their earthly lives, but as a passing vapour². Instead of glorying (see R. V.) so boastfully in what they will do, let them confess always their entire dependence on God. He who in this or in any way neglects what he knows to be right, thereby commits sin³.

Warning for rich oppressors. Ch. v. 1-6. The writer next denounces the rich in this world, bidding them mourn for the retribution that is coming upon them⁴. Their riches are corrupted, their garments are moth-eaten (cp. Matt. vi. 19); their gold and silver are rusted (cp. Isa. i. 22)⁵—a canker which will witness to their own doom, and spread over their carnal

⁶ He who speaks evil of his brother virtually speaks against the royal law (cp. ch. ii. 8) of brotherhood (see Mayor, *Jas.* 143).

⁷ One who criticizes the law implied a wish himself to make a new law.

¹ The words about trading here used were specially appropriate to the Jews of the Dispersion. For the presumption described, compare our Lord's parable of the Rich Fool (Luke xii. 16; see *Gosp.* ii. 108).

² The true reading is 'ye are' (ἐστε, R. V.); not 'it is' (ἐστιν, A. V.).

³ 'The law of conscience is here enforced in its utmost width' (Plumptre, *Jas.* 96). The rebuke for such sins of omission may be regarded as 'a general summing up and moral of what has been said before, going back as far as ch. i. 27, ch. ii. 14, ch. iii. 1, 13, ch. iv. 11' (Mayor, *Jas.* 147).

⁴ In the siege of Jerusalem, and, as prefigured by this, at the Advent of the Judge.

⁵ 'The perfects are prophetic perfects, and express absolute certainty as to the ultimate results' (Farrar, *E.D.C.* ii. 67). For garments as a part of wealth, cp. Acts xx. 33.

and worldly lives⁶. In these last days such men, in their greed of gain, have defrauded their very reapers of their wages (cp. Mal. iii. 5); and the sore grievance and complaints of these have reached the ears of the Lord of Sabaoth⁷. In their luxurious and wanton lives they have, as it were, fattened themselves for the slaughter. They have even condemned and slain 'the righteous one' (R. V.)⁸, who makes no resistance.

9. ON PATIENCE. Ch. v. 7-11.

The subject of patience is now resumed from ch. i. 2-4, but in a different connexion¹. The patient waiting with which the oppressed should look for the coming of the Lord, already at hand, is compared to that of the husbandman looking for the early and the latter rain², as he waits patiently for the harvest. Let the converts be long-suffering and strengthen their hearts, not complaining of others, lest they in turn be judged (cp. Matt. vii. 1) by that Judge who even now stands at the door (cp. Rev. iii. 20). Let them look to the example of the persecuted prophets of the Lord, remembering the blessing pronounced on such endurance (cp. Matt. v. 12); and let them recall the history of Job³, the sequel of which showed the compassion and mercy of the Lord (cp. Job xlii. 12-17)⁴.

10. MISCELLANEOUS PRECEPTS. Ch. v. 12-20.

The Epistle concludes with various precepts; the first of these being a caution against swearing, which is an echo of our Lord's

⁶ 'A witness of the perishableness of all earthly things, including the body which makes use of them' (Mayor, *Jas.* 150).

⁷ 'The Lord of hosts'; cp. Isa. i. 9, vi. 5; Rom. ix. 29; *Te Deum*, P. B.). It is a title specially used by Malachi.

⁸ Commonly interpreted of our Lord (cp. Acts vii. 52). Possibly there is a reference to the writer himself, as called 'James the Just' (see p. 50). Or, the words may refer to martyrs generally.

¹ It was there specially connected with temptations, but now with the expectation of the second Advent. A different word (*μακροθυμεῖν*), meaning 'to be long-suffering,' is used, till we come to the last verse of the passage.

² Of these regular rainfalls in Palestine the first (*πρώϊμος*) was after the sowing, the second (*ὄψιμος*) just before the ripening.

³ This is the only mention of Job in N. T. A passage from the book of Job (Job v. 13) is quoted in 1 Cor. iii. 19.

⁴ Others have explained 'the end of the Lord' as meaning the death of Christ, added as the crowning example of such patience (cp. 1 Pet. ii. 21-24).

own words (cp. Matt. v. 34-37)¹. Advice is then given to those in different moods or conditions. Prayer is commended to the suffering; praise² to the cheerful. The sick are urged to summon the elders of the Church (cp. Acts xx. 17) to pray in faith over them, after anointing them with oil³; and then they shall be healed, and the sins which have brought on them this visitation shall be forgiven them⁴. Let men confess their sins to one another, and pray for each other, that so they may be healed. For 'the supplication of a righteous man availeth much in its working' (R. V.). So it was in Elijah's case (cp. 1 Kings xvii. 1), whose prayers were answered, first by the three and a half years of famine, and then by the abundant rain (cp. 1 Kings xviii. 1, 45) which followed, though he was only a man with like passions with ourselves (cp. Acts xiv. 15).

Lastly comes a statement of the blessedness of converting an erring brother. Such a work will both save the other's soul from death, and 'cover' (R. V.) a multitude of sins (cp. Ps. xxxii. 1, lxxxv. 2; 1 Pet. iv. 8)⁵.

¹ There is a connexion between this precept and those which have preceded it. Oaths are a stronger expression of impatience than the complaints there referred to.

² The word for 'sing praise' (R. V. *ψάλλω*), properly applied to playing on stringed instruments, is used, as here, of singing in 1 Cor. xiv. 15; Eph. v. 19.

³ Anointing, as a remedy, is referred to in Isa. i. 6; Luke x. 34; and we read of its use in the miraculous cures wrought by the Twelve (cp. Mark vi. 13). It is still retained in the Eastern Church. The so-called sacrament of 'Extreme Unction' (see P. B. Article xxv) did not come into use till the twelfth century (see Plumptre, *Jas.* 104).

⁴ On the belief in a connexion between sin and suffering, cp. Luke xiii. 1-5; John ix. 2, &c. (see *Gosp.* i. 79, 127; ii. 89).

⁵ Meaning perhaps that it is 'twice blessed,' bringing forgiveness of sins both to the converted sinner and to his reclamer (cp. Dan. xii. 3).

I PETER

I. INTRODUCTION.

Canonicity and authorship of the Epistle. This Epistle and 1 *John* were the first of the Catholic Epistles to be universally received as canonical (see p. 48). Eusebius (*H. E.* iii. 25) places 1 *Peter* among those Books which are generally accepted (see p. 54); it is distinctly referred to in 2 *Pet.* iii. 1; and it is frequently quoted by early Christian writers¹. The authorship of the great Apostle, plainly asserted in the opening words, is supported by the strongest external testimony, and the internal evidence is generally regarded as no less conclusive. The tone of authority adopted by the writer²; the resemblance in style to St. Peter's speeches recorded in *Acts*, and to the Gospel of *St. Mark* based on his preaching; the many traces of intimate associations with our Lord in His ministry, and recollections of His teaching—these all point to St. Peter as its author³.

Time and place of writing. The limits within which the date of this letter must fall are narrowed down by the following considerations⁴. It seems unlikely that St. Peter would address a letter to Churches founded by St. Paul during the lifetime of the latter, whose martyrdom probably took place about A.D. 65 or 64 (see *L.L.P.* i. 107, 108). There are again

¹ 'The testimony in its favour is of the highest character; indeed I do not know that any N. T. book is better attested' (Salmon, *J. N. T.* 477).

² 'He speaks with authority, and yet with none of the threatening sternness of St. James' (Farrar, *E. D. C.* i. 123).

³ For these evidences, the most important of which will be noticed in dealing with the contents of the Book, see Farrar, *M. B.* 420; Pullan, 237.

⁴ Some have placed it among the earliest writings of N. T., dating it A.D. 53 or 54. Others maintain that it was written before the Neronian persecution, dating it between A.D. 60 and 63 (see Alford, iv. 127; S. C. iv. 160). Others again assign it to the time of distress just after that persecution, and date it A.D. 67 (see Farrar, *E. D. C.* i. 121). Those who deny the authorship by St. Peter have assigned it to the time of persecution under Trajan, about A.D. 112 (see Gloag, *C. E.* 138).

indications in this Epistle of an acquaintance with St. Paul's writings, especially with *Romans* and *Ephesians*; the date commonly assigned for the latter of which is A.D. 63⁵. The time again was evidently one in which the very name of 'Christian' (cp. ch. iv. 16) was made a ground of accusation; and this seems to point to the persecution under Nero⁶; in which St. Peter himself suffered martyrdom not later than A.D. 67. As to the actual date between these limits opinions vary.

The question of place depends upon the interpretation of the words in ch. v. 13, 'She (probably 'the Church') that is in Babylon.' Many have maintained that this name is to be interpreted literally of the famous city on the Euphrates, which was now in the hands of the Parthians (see Milton, *P.R.* iii. 28; cp. Acts ii. 9)⁷. We know that a large colony of Jews was settled there, but Josephus (*Ant.* xviii. 9, § 8) tells us that in the last years of Caligula, who died A.D. 41, these were driven out by persecution to Seleucia, the port of Babylon, where 50,000 were massacred⁸. The geographical order in the opening of the letter, where the names are given from east to west, has been appealed to in support of this view, but this is a weak argument⁹. Tradition represents the scene of St. Peter's labours as having been in the west and not the east, and it is unlikely that he could have been in Babylon, which indeed he never appears to have visited, so shortly before his martyrdom. We are told by Eusebius (*H. E.* ii. 15) that the name Babylon

⁵ For a list of these resemblances, see Gloag, *C. E.* 129.

⁶ The great persecutions of the early Church were those under Nero, under Domitian about A.D. 95, and under Trajan in A.D. 112. We gather from *Revelation* that the first extended to Asia Minor. It was resumed by Vespasian about A.D. 80. For the references here being to the first of these, see Bigg, *J. C. C.* 29-33; Hort, 1 *Pet.* 2, 3; Plumptre, *P. and J.* 62.

⁷ For arguments in favour of this view, see Alford, iv. 128-130; Wordsworth, iv. 37, 68, 69.

⁸ See S.C. iv. 161. It is, however, possible that many returned to Babylon in the interval between these disasters and St. Peter's letter (see Gloag, *C. E.* 143).

⁹ See Farrar, *E. D. C.* ii. 515. On the probable explanation of this order, see Hort, 1 *Pet.* 169, 184.

was used metaphorically for Rome, as being the successor in pomp and cruelty of the old imperial city¹⁰; and we find it actually so used in Rev. xiv. 8, xvii. 5, 18. This opinion, which makes Rome the place where the letter was written, is now commonly accepted¹¹.

Destination of the Epistle. The opening address, which resembles that of *James*¹², clearly indicates the localities for which the letter is designed. But there is some difficulty as to the meaning of the words, 'the elect who are sojourners of the Dispersion' (R.V.). They might seem at first to imply that it was intended for Jewish converts, and there are passages in the Epistle which favour this view (cp. ch. ii. 12, iii. 6). St. Peter too was the Apostle of the circumcision (cp. Gal. ii. 7), and the numerous references to O.T. seem to presuppose the readers' acquaintance with these Scriptures. On the other hand, there are passages which imply that these readers included converts from heathenism (cp. ch. i. 14, ii. 9, 10, iv. 3). It was therefore probably addressed to *all* Christians in these districts¹³, the word 'elect' being used in a wider sense than the chosen people (cp. ch. v. 13), and 'Dispersion'¹⁴ including all those who had fled to these provinces as a refuge from the Neronian persecution¹⁵.

¹⁰ This is said to be an additional argument for the later date of the Epistle, as such a name would show that Rome had before this time become a violent persecutor of the Christians (see Salmon, *I. N. T.* 1084).

¹¹ It is urged, however, that the name would not be thus used allegorically in a doctrinal Epistle (see Gloag, *C. E.* 142). Other suggestions are that 'Babylon' means a fort of that name in Egypt; or Seleucia, called Babylon after the decline of the older city; or Ctesiphon on the Tigris, where the Parthian court was held in winter; but all these are improbable (see Alford, iv. 129). 'The enigmatic designation may have been chosen prudentially' (Hort, *1 Pet.* 6).

¹² Like the 'twelve tribes' in Jas. i. 1 (see p. 52), the description here too may, as explained below, be interpreted metaphorically.

¹³ It may be noticed again in this connexion that St. Peter, like St. Paul, and unlike St. James, combines the Jewish and Gentile greetings, 'grace' or joy and 'peace' (cp. ch. i. 2).

¹⁴ 'Like the name "Babylon" for Rome, the word "Dispersion" is a Jewish phrase, taken over by the Christian Church' (Pullan, 242).

¹⁵ See Salmon, *I. N. T.* 485. It has, however, been pointed out that

Object of the Epistle. The main object of the Epistle was to comfort the readers in their actual or impending trials, and to give them such confidence in divine favour and support as would enable them to stand the severest tests of their faith (cp. ch. v. 12). For this it was necessary that they should be assured of the completeness of the religious teaching they had received¹⁶. And so, though the writer's purpose is neither distinctly controversial nor conciliatory¹⁷, he vindicates the doctrines taught them by St. Paul from any charge of being opposed to his own teaching and that of the other Apostles, and reasserts, against the Judaizers, that Christian liberty (cp. ch. ii. 16) which the Apostle of the Gentiles had enforced among them (cp. Gal. v. 1, 13)¹⁸.

Characteristics of the Epistle. In keeping with this object the tone of the letter from first to last is eminently hortatory and practical¹⁹. It dwells upon the sufferings of the converts as a following of the great Example, and bids them look forward to a happy 'issue out of all their afflictions' (cp. ch. v. 10). The structure and style are marked by simplicity²⁰. The illustrations are borrowed, more than those of any other book, from O. T., and it contains many quotations from and

expressions in the Epistle (cp. ch. iv. 12, 17) imply that any such organized persecution was still impending, and had not actually begun; and that the sufferings of which it speaks may refer simply to the slanders (cp. Acts xvii. 6, xxviii. 22) to which Christians were exposed from the first (see Hastings, *D. B.* iii. 785; Gloag, *C. E.* 133).

The Christians in these regions were mainly Gentiles, converted by St. Paul's preaching (see S. C. iv. 158). Eusebius (*H. E.* iii. 1, § 4) and others say that St. Peter also preached among them (but cp. 1 Pet. i. 12).

¹⁶ See S. C. iv. 156.

¹⁷ See Gloag, *C. E.* 133.

¹⁸ 'Such attestation was specially needed by the Hebrew Christians, who were wont to appeal from St. Paul's authority to that of the elder Apostles, and above all to that of Peter' (Smith, *D. B.* iii. 807). Galatia especially had been 'the scene of burning controversies' (see Farrar, *E. D. C.* i. 144).

¹⁹ The writer 'views even theological truths primarily in their moral aspect' (Farrar, *M. B.* 424).

²⁰ 'The Apostle dwells on the sufferings of Christ (cp. ch. ii. 21-24, iv. 13) as at once their example and encouragement' (Gloag, *C. E.* 136).

'The two key-words of the Epistle are *suffering* and *hope*' (Pullan, 243).

references to these Hebrew Scriptures²¹. It abounds too in reminiscences of the personal ministry, and of the teaching of the divine Master²².

Relation to other Epistles. The resemblance of portions of this Epistle to passages in some of St. Paul's writings points to the writer having read these letters²³. The parallels to *Romans* and *Ephesians* have already been referred to (see p. 67). The affinity to both is remarkable²⁴, as is also the close parallel (cp. ch. ii. 16) to one of the crucial passages of Galatians (cp. Gal. v. 13)²⁵, both of these being among the Churches to which this Epistle is addressed. There are also resemblances to *James*, which seems to imply the writer's acquaintance with that Epistle²⁶.

Summary of the Epistle. Beyond the broad and clear division at ch. ii. 10, where the account of Christian privileges is succeeded by exhortations to Christian duties, it is not easy to make an analysis of the Epistle. The following may be taken as giving the various subjects dealt with:—

1. The privileges of Christians. Ch. i. 1—ii. 10.
 - (a) The hope and joy of salvation. Ch. i. 1—12.
 - (b) The converts urged to prove worthy of this salvation. Ch. i. 13—25.
 - (c) The union of believers with Christ through this salvation. Ch. ii. 1—10.
2. The duties of Christians. Ch. ii. 11—v. 14.
 - (a) Instructions to special classes of converts. Ch. ii. 11—iii. 7.
 - (b) General exhortations. The fiery trial. Ch. iii. 8—iv. 6.
 - (c) The converts urged to patience under persecution. Ch. iv. 7—19.
 - (d) Concluding instructions. Ch. v. 1—14.

²¹ For a list of these, see Pullan, 239. ²² See Farrar, *E.D.C.* i. 124—127.

²³ See Salmon, *I. N. T.* 485—489; Gloag, *C. E.* 117; Farrar, *E. D. C.* i. 129. ²⁴ See Hort, *1 Pet.* 5. ²⁵ See Wordsworth, iv. 43.

²⁶ See Salmon, *I. N. T.* 489; Farrar, *E. D. C.* i. 129. On the relation of this to other books of N. T., *Acts*, *Titus*, *Hebrews*, *Revelation*, see Bigg, *I. C. C.* 21—24.

II. CONTENTS OF THE EPISTLE.

I. THE PRIVILEGES OF CHRISTIANS.

Ch. i. 1—ii. 10.

(a) THE HOPE AND JOY OF SALVATION. Ch. i. 1-12.

The opening salutation. Ch. i. 1, 2. This greeting is in some ways remarkable. It is addressed to 'the elect (cp. 1 Thess. i. 4) who are sojourners of the Dispersion' (R. V.) in the regions commonly known as Asia Minor¹. The origin of their election is said to be the foreknowledge of the Father (cp. Rom. viii. 29, 30); its means or condition is that sanctification which is the work of the Spirit (cp. 2 Thess. ii. 13); its end is the obedience of those who are admitted into the eternal covenant (cp. Exod. xxiv. 8; Heb. ix. 13, 14, 22)². On these elect the writer prays that grace and peace may be multiplied³!

The blessedness of this salvation. Ch. i. 3-9. Then follows a solemn thanksgiving to God the Father for His mercy shown in the new birth of these elect to a 'living' (R. V.) hope by the resurrection of Christ, leading on to a heavenly and incorruptible inheritance for those whom He keeps through faith unto the salvation to be at last revealed. That hope is a cause of rejoicing for them in their manifold trials, which prove their faith (cp. Jas. i. 3, 12); even as less precious and perishable gold is tested by fire; that this faith may bring them praise and glory and honour at the 'revelation' (R. V.) of Jesus Christ. Him, though they have not seen Him, they love, and trust, and rejoice in with indescribable and glorious joy, thus winning that salvation, which is the end of their faith⁴.

This salvation foretold. Ch. i. 10-12. Into the nature of

¹ This description might refer to the Jewish *Diaspora* (cp. John vii. 35; Jas. i. 1), but it has probably here a wider sense. The word for 'sojourners' (*παρεπίδημοι*) is used figuratively for 'pilgrims' in ch. ii. 11 (cp. Heb. xi. 13), and it is evident that many of the intended readers were Gentiles (see p. 68). 'The Apostle regarded the Christian Church (cp. ch. ii. 9) as first and foremost the true Israel of God' (Hort, 1 *Pet.* 7).

² Thus all three Persons of the Trinity in Unity are here described as co-operating, though they are not given in the common order.

³ On grace and peace, see p. 68; *L. L. P.* ii. 12.

⁴ 'The prize is carried off by anticipation now; in reality hereafter' (Farrar, *E. D. C.* 155). Others, however, say that present realizing is inconsistent with the use of the word elsewhere (see Alford, iv. 336).

this salvation—the grace which was to come to them (cp. John i. 17)—the prophets made diligent search⁵; when, eager to know the time and the nature of His coming, they prophesied, inspired by Him of whom they spake, the sufferings of Christ and the glory which should follow (cp. Luke xxiv. 26). And it was revealed unto them that they did not bear testimony to these truths for themselves alone, but for those to whom the Gospel should afterwards be proclaimed in the power of the heavenly Spirit. These mysteries not only prophets but even angels desire to explore⁶.

(b) THE CONVERTS URGED TO PROVE WORTHY OF THIS SALVATION.

Ch. i. 13-25.

Exhortations to holiness and reverence. Ch. i. 13-21. Let the converts then use strenuous efforts⁷, combining these with self-control, and 'setting their hope perfectly' (R. V.) on the grace now being brought to them by this revelation of Christ, that they may prove 'children of obedience' (R. V.); no longer fashioning themselves⁸ after the lusts of their former ignorance, but striving in their lives, according to the divine precept (cp. Lev. xi. 44, xix. 2, xx. 26; Matt. v. 48), to be 'like the Holy One which called them' (R. V. mg.). As those who appeal to God as their Father, and believe in Him as the impartial Judge (cp. Gen. xviii. 25; Acts x. 34), they are bound to pass their time of sojourning in reverential awe of Him⁹. And there is another motive for this; their having been redeemed from their traditional worthless lives not with a corruptible money ransom, but with the precious blood of Christ, as the Lamb without blemish or spot (cp. Exod. xii. 5; John i. 29; Rev. v. 6, 12), 'fore-known' (R. V.) as this Victim before the foundation of the world, and manifested 'at the end of the times' (R. V.), for the sake of

⁵ 'No sacred writer refers more frequently to the prophetic Scriptures than St. Peter, both in his speeches and Epistles' (S. C. iv. 178).

⁶ See Ellicott, iii. 393. For 'look into' (*παρὰ ἑαυτοῦ*), cp. Luke xxiv. 12; John xx. 5, 11; Jas. i. 25.

⁷ For 'girding up the loins' thus used figuratively, cp. Job xxxviii. 3; Luke xii. 35; Eph. vi. 14. The exhortation here seems to be to combine zeal with discretion; enthusiasm with self-control.

⁸ The word (*συσχηματίζόμενοι*, cp. Rom. xii. 2) refers especially to outward conduct (see *L. L. P.* ii. 118).

⁹ Not in the fear which hath torment (cp. 1 John iv. 18), inspired by a sense of bondage, for this were inconsistent with such appeal to a Father (cp. Rom. viii. 15), but with reverence and awe (cp. Heb. xii. 28).

those who through Him are faithful to the God who raised Him from the dead and glorified Him, so that they have both faith and hope towards God¹⁰.

Exhortations to brotherly love. Ch. i. 22-25. Another proof to be given of their hearts having thus been purified by the Spirit, so as to obey the truth, is unfeigned brotherly love (cp. Rom. xii. 10; 1 Thess. iv. 9; 2 Pet. i. 7). Let them show such love heartily¹¹ and earnestly, as those begotten again not naturally, but through the incorruptible and eternal word of God. Human life, with all its attractiveness, passes away quickly, withering, as the prophet Isaiah described it (ch. xl. 6-8), like the grass and flower of the field (cp. Ps. xc. 5, 6, ciii. 15); but the word of the Lord, preached to them in the Gospel, abideth for ever¹².

(c) THE UNION OF BELIEVERS WITH CHRIST THROUGH THIS
SALVATION. Ch. ii. 1-10.

The spiritual building. Ch. ii. 1-8. Let the converts then, as those newly born (cp. ch. i. 23), longing for the 'spiritual milk which is without guile' (R. V.), by which they may be nurtured (cp. 1 Cor. iii. 2; Heb. v. 12, 13) 'unto salvation' (R. V.)¹³, and having already tasted the graciousness (cp. Ps. xxxiv. 8) of Christ, put away all that is inconsistent with such brotherly love¹⁴. For Christ is as a living stone, rejected of men, but chosen and held in honour by God; in whom all who come to Him are built up a spiritual house 'for a holy priesthood' (R. V. mg.)¹⁵,

¹⁰ 'The prominence given to the Resurrection as the ground of Faith and Hope is eminently characteristic of St. Peter (cp. Acts ii. 33-36, iii. 15, iv. 10).' The 'glory' is the completion of the work in the Ascension (see Plumptre, 1 Pet. 103).

¹¹ Compare St. Paul's account of charity in 1 Tim. i. 5, from which the word for 'pure' (*καθαρὰς*) was probably interpolated here (see A. V.).

¹² Here we have 'the attestation of St. Peter to the absolute integrity of the Gospel truth as it had been preached to the Christians of Asia Minor by St. Paul' (S. C. iv. 185).

¹³ The best MSS. add these words (*εἰς σωτηρίαν*).

¹⁴ 'Laying aside, like some stained robe' (Farrar, *E. D. C.* i. 158). Compare the 'putting away (*ἀποθέουσιν*) the filth of the flesh' in ch. iii. 21, and the frequent figures of 'putting off' and 'putting on' used of conversion or baptism.

¹⁵ The best MSS. insert 'for' (*εἰς*). This priesthood includes all Christians (cp. ver. 9), and so is contrasted with the Levitical priesthood;

to offer up spiritual sacrifices acceptable to God through Him. Of this living stone both Psalmist (cp. Ps. cxviii. 22) and Prophet (cp. Isa. xxviii. 16) have spoken. The latter has declared that they who believe on Him shall not be put to shame, but shall share in His honour. Whereas, for those who refuse to believe, like the builders who rejected the stone that became the head of the corner¹⁶, it shall become a stone of stumbling and rock of offence (cp. Rom. ix. 33), as for those fore-ordained to be disobedient and to stumble at the word (cp. 1 Cor. i. 23)¹⁷.

The true Israel. Ch. ii. 9, 10. Christians are now the elect 'race' (R. V.; cp. ch. i. 1), the royal priesthood (cp. ver. 5; Rev. i. 6, v. 10), the holy nation (cp. Exod. xix. 6), the people for God's special possession (cp. Exod. xix. 5; Deut. vii. 6, xiv. 2)¹⁸. It is for these who have been called out of the darkness of ignorance into the marvellous light (cp. Isa. ix. 2) to show forth God's 'excellencies' (R. V.), as those who before were no people, but are now the people of God; who, being before without mercy, have now obtained this (cp. Hos. ii. 23; Rom. ix. 25, 26)¹⁹.

2. THE DUTIES OF CHRISTIANS. Ch. ii. 11—v. 14.

(a) INSTRUCTIONS TO CLASSES OF CONVERTS. Ch. ii. 11—iii. 7.

Prefatory and general exhortation. Ch. ii. 11, 12. The Apostle, having so far dwelt on the privileges of the converts, and the great principles of conduct which these involve, now passes

as the spiritual offering, the offering of self (cp. Rom. xii. 1) is contrasted with the old sacrifices. For the spiritual building, cp. Eph. ii. 21, 22.

¹⁶ The passage is referred by our Lord to His rejection by the Jews (cp. Matt. xxi. 42; Mark xii. 10; Luke xx. 17). So Peter too had quoted it in his speech before the Sanhedrin (cp. Acts iv. 11); but 'rejected' (*ἀπεδοκίμασαν*) is altered there to 'which was set at nought' (*ἐξουθενήθεις*).

¹⁷ The unbelief and consequent rejection of the Jews had been foretold in many ways in O. T.

¹⁸ The expression (*λαὸς εἰς περιποίησιν*) means 'a people to be acquired' as a special treasure. With these passages the Apostle seems to be combining here the ideas in Isa. xliii. 21 and Mal. iii. 17 (see S. C. iv. 191).

¹⁹ It is true that 'the prophet's adulterous wife has been to him a parable of the sin and repentance of Israel' (Plumptre, *P. and J.* 111). But it seems clear that St. Peter, like St. Paul, applies the words specially to the Gentiles, and that this passage is one evidence that his intended readers were mainly Gentiles (see Hort, 1 *Pet.* 130).

to the more distinctly practical part of his letter¹. He commences it with an affectionate appeal to his readers, as 'sojourners' (R. V.; cp. ch. i. 1) and pilgrims², to abstain from those carnal lusts, which war against the soul (cp. Rom. vii. 23), and to refute the calumnies of the unconverted³ by setting such an example of seemingly behaviour among them as will make them glorify God (cp. Matt. v. 16) when He shall 'visit' them with His summons to repentance⁴.

On obedience to the civil authorities. Ch. ii. 13-17. The converts are exhorted to submission to every human institution⁵ for the Lord's sake, both to the king and to his representatives, who are appointed to punish crimes and to promote good works. The converts are by such good works to silence foolish and ignorant criticisms⁶, not using their Christian freedom to veil base conduct, but remembering that they are still 'bond-servants' (R. V.) of God. Let them as such combine respect for all men with love for their brother Christians; and, as fearing God, show all honour to the king (cp. Rom. xiii. 2)⁷.

¹ Some parts of the first section, however, are hortatory in form (cp. ch. i. 13-16, ii. 1-3), while statements of doctrine, relating especially to the sufferings of Christ, are found in the second (cp. ch. ii. 21-25, iii. 18-22).

² These words speak of them as those whose true home is in the heavens (cp. Phil. iii. 20), and who therefore confess that they are 'strangers and pilgrims on the earth' (cp. Heb. xi. 13; see p. 71).

³ That they speak against them as 'evil doers' (*κακοποιοί*) is an argument for the later date of the Epistle (see p. 67). The earlier charges against Christians went no further than superstition and turbulence (cp. Acts xvii. 6, xxviii. 22; see *L. Z. P.* i. 94); the graver accusations were made later.

⁴ 'Visitation' (*ἐπισκοπή*) is probably used in this sense here, as in Luke xix. 44.

⁵ The word here (*κτίσις*) means literally 'creature' or 'creation.' For the whole passage, cp. Rom. xiii. 1-7. Both are expansions of the great principle laid down by our Lord Himself (cp. Matt. xxii. 21). St. Peter's exhortation is all the more forcible as coming from one who had declared the duty of 'obeying God rather than men' (cp. Acts v. 29). It may be connected with what has preceded as being a reminder to those who feel their true citizenship is not of this world, that they are bound by these obligations while on earth. The 'king' (cp. ver. 17; 1 Tim. ii. 2) is of course the Roman Emperor.

⁶ Literally, 'to gag' or 'muzzle' (*φιμωὴν*) the ignorance, &c. (cp. Deut. xxv. 4; Matt. xxii. 12, 34; Mark i. 25, iv. 39).

⁷ The word for 'honour' is the same in both the first and last of these precepts, but the change of tense in the last (*τιμᾶτε* for *τιμήσατε*) makes it more forcible.

The duty of servants. The example of Christ. Ch. ii. 18-25. Servants are to be submissive to their masters with all fear (cp. Eph. vi. 5); to those who are perverse, as well as to those who are considerate⁸. For to bear wrong patiently, as a matter of conscience, is a 'grace' (R. V. mg.) in the sight of God⁹. There is no glory in submitting patiently to be beaten for wrongdoing, but so to bear suffering when doing well is acceptable with God¹⁰. The Christian's calling involves such suffering, that he may follow Christ, who left us a picture of patience¹¹; who, sinless and guileless though He was, bore abuse without retort (cp. Isa. liii. 7) and ill usage without menace; committing Himself to the righteous Judge (cp. Luke xxiii. 46), and bearing the sins of mankind in His own body on the tree¹², that they, having died to sin¹³, might live unto righteousness (cp. Rom. vi. 2, 11; Gal. ii. 19); with whose bruises they are healed (cp. Isa. liii. 5). Thus they, who were once as straying sheep (cp. Ps. cxix. 176; Isa. liii. 6), turned unto Him who is the Shepherd and Guardian of their souls (cp. ch. v. 4; Acts xx. 28).

The duty of wives and of husbands. Ch. iii. 1-7. Wives too must be 'in subjection' (R. V.) even to unbelieving husbands¹⁴, that these may be converted by the silent preaching of example, without any spoken word¹⁵. Such chaste 'behaviour' (R. V.) will exclude all extravagance of dress or ornament (cp. 1 Tim. ii. 9)¹⁶, their attraction being that of the

⁸ The word here for 'servants' (*οἰκέται*, cp. Luke xvi. 13; Acts x. 7; Rom. xiv. 4), meaning 'domestics,' is used instead of the ordinary slaves (*δοῦλοι*, cp. Eph. vi. 5; Col. iii. 22). The word for perverse or froward (*σκολιοί*) means literally 'crooked.'

⁹ 'Grace' (*χάρις*) means here a 'graceful,' or 'acceptable,' or 'thank-worthy' (cp. Luke vi. 32) act.

¹⁰ To be buffeted (*κολαφίζεσθαι*, cp. Mark xiv. 65) and to be scourged were the constant experiences of slaves.

¹¹ The word (*ὑπογραμμός*) means a 'copy' or 'model' to write or paint from, thus differing from that for 'example' (*ὑπόδειγμα*) in John xiii. 15.

¹² St. Peter uses this same word (*ξύλον*) for the cross in two of his speeches (cp. Acts v. 30, x. 39). It seems to be taken from Deut. xxi. 22, 23, referred to by St. Paul in Gal. iii. 13.

¹³ Or, 'having fallen away,' or 'having been loosed unto sins' (see Bigg, *I. C. C.* 148).

¹⁴ The condition of women, we must remember, was very different then, often almost as trying as that of slaves.

¹⁵ Without any actual preaching, or even any spoken word.

¹⁶ 'Christian wives married to heathen husbands might be led to treat

hidden nature¹⁷, the imperishableness of a meek and quiet spirit, which is very precious in God's sight. Such was the adornment of the holy women of old, whose hope was in God, and who were submissive to their husbands. So Sarah obeyed Abraham as her lord (cp. Gen. xviii. 12), whose daughters these women 'are become' (R. V. mg.)¹⁸, if they calmly continue in well-doing, not scared by any cause of alarm (cp. Prov. iii. 25, LXX). Husbands too must dwell with their wives according to the true relations of marriage, with due regard for the female vessel (cp. 1 Thess. iv. 4; 2 Tim. ii. 20, 21) as being weaker, yet being a joint-heir of the grace of life, that the prayers of both be not hindered¹⁹.

(b) GENERAL EXHORTATIONS. Ch. iii. 8—iv. 6.

Exhortation to forbearance and love. Ch. iii. 8—12. The Apostle follows up these exhortations with others addressed to all classes, urging them to be of one mind, sympathetic, showing brotherly love, compassion, and humility²⁰; not returning evil for evil (cp. Rom. xii. 17; 1 Thess. v. 15), or 'reviling for reviling' (R. V.; cp. ch. ii. 23), but rather blessing others (cp. Matt. v. 39), as themselves called to be heirs of a blessing. These duties are enforced by a 'free citation' from O. T. (Ps. xxxiv. 12—16, LXX)²¹, which declares such refraining from abusive and deceitful words, such preference of kindness to

them as inferior to themselves. The elevation of their whole sex by the principles of the new revelation might tempt them to extravagances of ornament or demeanour' (Farrar, *E. D. C.* i. 165).

¹⁷ For the 'hidden man,' cp. the 'inward man' of St. Paul, Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16. For 'hidden,' cp. also Col. iii. 3.

¹⁸ This passage is appealed to as another proof that the Epistle was mainly for Gentiles (see S. C. iv. 199). It is said, on the other hand, that it is equally suited to Jewish converts, as explaining to them that they 'only became truly Sarah's children, when they reproduced her character' (see Plumptre, *P. and J.* 124). On such spiritual descent, cp. Rom. iv. 11, 12; Gal. iii. 7.

¹⁹ By want of mutual consideration and sympathy. For 'hindered' (ἐγκόπτεσθαι) another reading is 'cut off' (ἐκκόπτεσθαι), i.e. stopped altogether.

²⁰ 'Humble-minded' (R. V.; ταπεινόφρονες) is the reading of the best MSS. Humility is a grace which is emphasized in this Epistle (cp. ch. v. 5). The reading of A. V. is 'courteous' or 'kindly' (φιλόφρονες).

²¹ The words are not an exact quotation. 'It is characteristic of St. Peter that he thus quotes from O. T. without any formula of citation' (Plumptre, *P. and J.* 127).

malice, such earnest efforts after peace, to be the secret of a happy life; since while the eyes of the Lord are upon both righteous and wicked, his ears are 'unto the supplication' (R. V.) of the righteous only (cp. Jas. v. 16)²².

Exhortation to courage and forbearance. Ch. iii. 13-17. They who are zealots²³ of that which is good (cp. Titus ii. 14) will suffer no real harm. Such need not be afraid or troubled, for there is a blessing on those who suffer for righteousness' sake (cp. Matt. v. 10). Let them have a holy fear of the Lord Christ (see R. V.)²⁴; let them be ready to vindicate, but with meekness and reverence, their ground of hope; let them have a good conscience (cp. Acts xxiii. 1, xxiv. 16; 1 Tim. i. 5, 19), and then they will put to shame those who calumniously insult their good and Christ-like lives. It is better to suffer, if it be God's will, for well-doing than for evil doing (cp. ch. ii. 20).

The love of Christ. The type of Baptism. Ch. iii. 18-22. The suffering of Christ, before made the chief encouragement to patience, is again appealed to as the great example of love. He the just One suffered for us the unjust, to bring us to God; and, having been thus put to death in the flesh, He was quickened 'in the Spirit'²⁵ (R. V.), and so preached to the imprisoned spirits in Hades, which once were disobedient in the days of Noah²⁶, when God in His long-suffering waited for the completion of the ark, which was to save but eight souls through water²⁷. Even so Baptism, the antitype of this deluge,

²² A.V. has 'against' in the last clause; but the preposition (ἐν) is the same in both clauses.

²³ For 'zealots,' cp. Luke vi. 15; Acts i. 13, xxi. 20, xxii. 3 (see *Gosp.* i. 8, 191).

²⁴ To 'sanctify' here is 'to recognize His full holiness, and therefore to treat Him with due awe' (Ellicott, iii. 418). The best MSS. have 'the Lord Christ.'

²⁵ Not 'by the Spirit' (A.V.). For such contrast between the human body and the human spirit of our Lord, cp. Rom. i. 3, 4; 1 Tim. iii. 16.

²⁶ This passage, one of the three Scriptural proofs commonly given for 'He descended into Hell,' has caused much controversy (see Bigg, *I. C. C.* 162, 163). Christ's descent into Hades was a further advance in His work of redeeming love (see Farrar, *E. D. C.* i. 167). The special mention of those in the days of Noah may be due to the prominence given by our Lord to the case of these in His teaching (cp. Matt. xxiv. 37, 38; Luke xvii. 26, 27), which had made a deep impression on St. Peter (cp. 2 Pet. ii. 5, iii. 6).

²⁷ The water which bore up the ark, while it destroyed others, is described as the means of preservation for these. Or 'through' (διὰ) may be used as in 1 Cor. x. 1 (see Bigg, *I. C. C.* 164).

now saves us; not merely the putting away the filth of the flesh, but the 'appeal' (R.V. mg.) to God for a good conscience²⁸; this salvation being through the resurrection of Jesus Christ (cp. Rom. vi. 4, 5; Col. ii. 12), who is gone into heaven and is seated at God's right hand, angels and authorities and powers having been made subject unto Him²⁹.

Exhortation to holiness of life. Ch. iv. 1-6. Seeing then that Christ thus suffered in the flesh, let the converts fortify themselves with a like resolve, knowing that he who shares in that suffering has ceased from sin³⁰, so as to live henceforth not according to the carnal lusts of men, but after the will of God. Surely it may suffice to have in times past wrought the 'desire' (R.V.) of the Gentiles, living in all their excesses and nefarious idolatries, so that now they are reviled by these who wonder at their not indulging in the same prodigal excesses with themselves³¹. These revilers shall in turn give account to the Judge of quick and dead. And it was with a view to this final judgement that the Gospel was preached even to the dead (cp. ch. iii. 19); that, while judged after the manner of men by their works done in the body, they may live in the spirit in accord with God's gracious will (cp. 1 Cor. v. 5, xi. 32)³².

²⁸ The word (*ἐπερώτημα*) means 'question' or 'interrogation' (R.V.) rather than 'answer' (A.V.). But it may, like our 'examination,' include both, and so refer to the questions and answers in the administration of Baptism (see Plumptre, *P. and J.* 137).

²⁹ The last clauses may have been taken from an old Creed (cp. 1 Tim. iii. 16). There is a parallel to several parts of this passage in Col. ii. 10-15.

³⁰ They are to arm themselves for their struggle under suffering with the example of His patience (cp. Heb. xii. 2). For the release from sin is for those who thus share Christ's death, cp. Rom. vi. 7.

³¹ This is another of the passages which seem to point to the majority of those addressed having been Gentiles. Others think it may refer to those Jews or proselytes who had been led into heathen licentiousness, and had even attended idol-feasts (cp. 1 Cor. viii. 10; see Plumptre, *P. and J.* 740). 'Abominable' (*ἀθεύτοις*) means properly 'unlawful,' and then 'unnatural' or 'revolting.'

³² The meaning of these words too has been much disputed, some even referring them to the spiritually dead. The best interpretation seems to be that all must bear suffering and death as the wages of sin, but all may be quickened into new life (cp. ver. 1). Two points drawn out by the passage are these: (a) 'The death of Christ affects all, not excluding those who died before His coming; (b) All must share His death in order to be made partakers of His life' (see S. C. iv. 210).

(c) THE CONVERTS URGED TO PATIENCE UNDER PERSECUTION.
Ch. iv. 7-19.

The approaching end a motive to duty. Ch. iv. 7-11. The end of all has drawn near (cp. Rom. xiii. 12)³³; let the converts therefore show self-control, and be sober with a view to prayer³⁴. Before all things let them have deep love for each other, for such love draws a veil over many sins (cp. Prov. x. 12)³⁵. Let them show willing hospitality to each other (cp. Rom. xii. 13; 1 Tim. iii. 2; Heb. xiii. 2)³⁶; and let each use any spiritual gift he has for the benefit of others, as a good steward of the manifold grace of God. If any have a gift of language, let him speak as one inspired by God; if any has capacity for other ministrations, let him use it as a power supplied by God³⁷; that He, the Giver, may be glorified in all things through Jesus Christ, 'whose is' (R. V.) the glory and the dominion for ever.

Encouragement for the coming tribulation. Ch. iv. 12-19. The converts must not be amazed, as at something foreign to them, at the fiery persecution which is coming upon them to test their faith³⁸. Rather let them rejoice as being

³³ One more among the many passages which show the expectation of a speedy second Advent.

³⁴ The word in the first clause (*σωφρονήσατε*, cp. Titus ii. 6) means 'be temperate,' being commonly used of due control over the desires and passions; the second (*νήψατε*, cp. ch. v. 8) denotes the calm, attentive state of mind suited to prayer.

³⁵ The same phrase is used in James v. 20, of a 'cloke' for one's own sins; here it means not exposing the sins of others.

³⁶ Such hospitality was much needed in those days, that Christian travellers might find shelter, without having to resort to the houses of heathen friends, or to inns full of drunkenness and impurity (see Plumptre, *P. and J.* 145).

³⁷ The first were those gifted with tongues or prophecy; the second those who had various other endowments. For the variety of gifts, cp. Rom. xii. 6-8; 1 Cor. xii. 8-10; Eph. iv. 11. For 'oracles of God,' cp. Acts vii. 38; Rom. iii. 2.

³⁸ For 'fiery trial,' cp. ch. i. 7. The word (*πύρωσις*), made here the symbol of persecution, is used literally in Rev. xviii. 9, 18. The figure may have been suggested to both writers by the burning of Rome (see Farrar, *E. D. C.* i. 171). The passage is important as bearing on the date of the Epistle (see p. 67). For 'think it not strange' (*μὴ ξενίζεσθε*), cp. ver. 4. It is similarly used of something foreign in Acts xvii. 20. Literally it means 'to come or to be entertained as a stranger' (cp. Acts x. 6, 18, xxi.

thereby partakers of Christ's sufferings (cp. Phil. iii. 10; Col. . 24), and being thus prepared to share the revelation of His glory (cp. 1 John iii. 2). If reproached for the name of Christ they are blessed, as those on whom there rests the divine Spirit of glory³⁹. Let none suffer as a criminal, or as a mere meddler⁴⁰; but let none be ashamed of suffering as a Christian, but rather give glory to God for bearing that name⁴¹. The time for judgement has come; and, if such judgement begins with the Church of God (cp. 1 Tim. iii. 15), what shall be the end of them that disobey the Gospel? And if the righteous are saved with difficulty (cp. Matt. xxiv. 22), where shall the impious and the sinner be found (cp. Prov. xi. 31, LXX)?⁴² Let then those who suffer according to the will of God, while continuing to do their duty, commit their lives unto Him as unto a faithful Creator.

CONCLUDING INSTRUCTIONS. Ch. v.

Pastoral charge. Ch. v. 1-4. The Apostle, himself an elder and an eye-witness of the sufferings of Christ¹, and a partaker of the glory to be revealed, exhorts the elders to 'tend' (cp. John xxi. 16, R. V.) the sheep among them, exercising a ready oversight (cp. Acts xx. 28) after God's will (see R. V.)². Not doing this for love of base gain (cp. 1 Tim. iii. 3, 8; Titus i. 7), but in all earnestness; not 'lording it over the charge allotted' them, but becoming ensamples to the flock. Such, at the appearing of the chief Shepherd (cp. John x. 14; Heb. xiii. 20), shall receive the unfading crown of glory (cp. Wisdom v. 16; 1 Cor. ix. 25; 2 Tim. iv. 8; Jas. i. 12)³.

16). The meaning here is 'think it not alien from you, a thing in which you are not at home' (Alford, iv. 377).

³⁹ 'The Spirit of glory,' which is 'the Spirit of God'; or 'the element of glory, and the Spirit of God' (see Plumptre, *P. and J.* 148). The words which follow in A.V. are not found in the best MSS.

⁴⁰ The word (ἀλλοτριωτισμονος) means 'one who would pry into other men's matters,' or 'one who exercises unauthorized supervision.' The early converts may well have been tempted to interfere unwisely in secular matters.

⁴¹ On 'Christian,' see pt. i. p. 49.

⁴² The number of references to *Proverbs* in this Epistle is remarkable.

¹ This, meaning that, besides being a sufferer like the other elders, he has a higher claim as a witness of Christ's actual sufferings, seems the best interpretation.

² There is some uncertainty as to the text here, see R. V. mg.

³ The 'crown' here is really the victor's chaplet. Milton (*P. L.* iii. 352, 353) describes it as 'inwoven with immortal amaranth and gold.'

Exhortations to humility, trustfulness, and watchfulness. Ch. v. 5-11. The younger are to be subject to the elder. Such humility, however, is not for these alone, but for all. Girding themselves (see R.V.) with it, they must 'serve one another' (R.V.)⁴; for God resisteth the proud, but giveth grace to the humble (cp. Prov. iii. 34; Jas. iv. 6). To humble themselves therefore under His mighty hand, casting all anxiety upon Him who cares for them, will be followed by exaltation in due season (cp. Prov. xxix. 23; Matt. xxiii. 12; Luke ii. 52, xiv. 11, xviii. 14). Let them also be sober (cp. ch. iv. 7) and 'watchful' (R.V.; cp. 1 Thess. v. 6), because their adversary the devil is going about, like some roaring lion, seeking to devour them⁵. Let them take their stand against him (cp. Jas. iv. 7), firm in the faith, knowing that the same afflictions are being brought to their due end for Christians throughout the world⁶, and that after these sufferings, which are but for 'a little while' (R.V.), the God of all grace, who called them in Christ unto His eternal glory, shall Himself perfect, stablish, and strengthen them. To Him be glory and dominion for ever.

Conclusion of the Epistle. Ch. v. 12-14. This brief letter, in which the Apostle has exhorted the converts to stand fast in that true grace of God, to which he has been bearing witness, is sent by Silvanus⁷, whom he 'accounts' (R.V.) a faithful brother. Salutations are given from her that is in Babylon, co-elect with them⁸; and from Marcus, his son in

⁴ The word for 'gird' or 'clothe (A.V.) yourselves' (ἐγκομβώσασθε) means literally 'tie' or 'knot round you.' From the word for 'a knot' (κόμβος) was formed that for a cape (ἐγκόμβωμα) worn by slaves. For the idea of clothing, cp. Col. iii. 12, 'None are to be masters in the Church of Christ' (Ellicott, iii. 434). Some suppose there is a reference to our Lord's girding himself like a slave, as recorded in John xiii. 4 (see S. C. iv. 228).

⁵ Prowling about outside the fold, not daring to enter, but ready to seize any who may wander (see S. C. iv. 217). For the figure of the lion, cp. Ps. x. 9, xxii. 13; Isa. xxxviii. 13.

⁶ 'Those to whom he wrote were not isolated in their afflictions. Far and near there were comrades fighting the same battle' (Plumptre, *P. and J.* 158).

⁷ Or it may mean that he has been the amanuensis, or perhaps both. Silvanus (cp. 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1) is the Roman form of Silas (cp. Acts xv. 22, 32, 40; see *L. L. P.* i. 29).

⁸ The 'elect' (cp. 2 John 1) is variously explained of 'the Church' (A.V.), of the Apostle's wife (cp. Mark i. 30; 1 Cor. ix. 5), and of some unknown sister in the place from which he writes. For arguments in favour of the second of these, see Bigg, *J. C. C.* 77. On Babylon, see p. 67.

the faith⁹. Let them salute one another with a kiss of love (cp. Rom. xvi. 16). Peace be to all that are in Christ!

⁹ We know that St. Peter was intimate with Mary the mother of 'John, whose surname was Mark' (cp. Acts xii. 12), and 'son' may describe the Apostle's affection for him. Mark, who was with St. Paul in his first imprisonment (cp. Col. iv. 10), seems afterwards to have returned to Asia (cp. 2 Tim. iv. 11).

II PETER

I. INTRODUCTION.

Canonicity and authorship of the Epistle: Unlike the last Epistle, the claims of this Book to be regarded as authentic and canonical have given rise to much controversy¹. The external evidence for it is weaker, since it is not referred to by any writer of the first two centuries. It was rejected by Eusebius²; and certain differences in vocabulary and in style from 1 *Peter* have been said to point to a different authorship. On the other hand, appeal is made to the many resemblances between the two letters; to certain coincidences with passages in St. Peter's speeches recorded in *Acts*, and with the traces of his language and manner as found in the Gospels; also to the evident superiority of this letter to any uncanonical writings by Apostolic Fathers. The weight of evidence is in favour of its genuineness, and as such it has been accepted from a very early period, though not without criticism, among the Canonical Books of N. T.³

Time and place of writing. The author writes (cp. ch. i.

¹ 'The difficulties which are connected with the authorship of this Epistle are greater than those connected with the authorship of any other book of N. T.' (Pullan, 246).

² See *H. E.* iii. 3, 25, &c. It is said, however, that Eusebius and Jerome, who also (see *De Viris Illust.* i) disputes its genuineness, are only 'echoing the doubts of predecessors,' and that even in their time 'the current of opinion ran strongly in favour of the Epistle,' which, with the other Catholic Epistles, was generally accepted in the fifth, if not in the fourth century (see Salmon, *I. N. T.* 532, 533).

³ For the arguments from resemblances to other Epistles, see p. 86. For the whole question, see Gloag, *C. E.* 204-224; Alford, iv. 148-158; Salmon, *I. N. T.* 529-545; Ellicott, iii. 437-440. On the alleged resemblances to Josephus, see Salmon, *I. N. T.* 545-559; and on those to the recently discovered *Apocalypse of Peter*, see Hastings, *D. B.* iii. 814-816.

13, 14) as one who knows that his death is near at hand; and the dates given for St. Peter's martyrdom vary from A.D. 64 to 69. The reference to St. Paul (cp. ch. iii. 15, 16) implies that his Epistles were already well known, while on the other hand the absence of any allusion to the destruction of Jerusalem in A.D. 70 seems to point to the Epistle having been written before that event.

The place was probably the same as that from which 1 *Peter* was written, so that the view taken as to this must depend on the interpretation given to 'Babylon' in 1 Pet. v. 13 (see pp. 67, 68). The apparent date of the Epistle, coupled with the common opinion that St. Peter died in Rome, point to this city as the place at which it was written⁴.

Destination and design of the Epistle. The opening address (ch. i. 1) might seem to indicate a wider destination than that of 1 *Peter*, but ch. iii. 1 implies that the readers of this 'second Epistle' are the same. The assumed familiarity with O. T., and even with Jewish traditions (cp. ch. ii. 4), points to these readers being mainly Jews by birth, or proselytes. At the same time they appear to have been living in the midst of a heathen population (cp. ch. ii. 18)⁵. The design is to warn them against heretical teachers, whose coming had been foretold (cp. ch. iii. 1-3), and, as a preventive to the evil practices which such false doctrines involved, to encourage them to make progress in knowledge and holiness⁶.

Relation to other Books of N. T. The relations of this letter to other writings of N. T. are so important, because of their bearing upon its authenticity and on other questions connected with it, as to require some more detailed consideration:—

⁴ If 'Babylon' is to be taken literally, the place of writing this Epistle may have been somewhere on the journey from this city to Rome (see Alford, iv. 158).

⁵ See S. C. iv. 224.

⁶ It was due to 'a holy desire to build up and confirm the readers, in especial reference to certain destructive forms of error in doctrine and practice, which were then appearing and would continue to wax onward' (Alford, iv. 142).

(a) *To the Gospels.* There are passages in the Epistle which recall events or teaching in the Gospels; such as the reference to the Transfiguration (ch. i. 17; cp. Matt. xvii. 5, &c.); references to the Deluge, and to the Cities of the Plain (ch. ii. 5; cp. Matt. xxiv. 37, &c.); and the figure of the thief in the night (ch. iii. 10; cp. Matt. xxiv. 43)⁷. There are also said to be some special resemblances to the Gospel of St. Mark, who was described by tradition as St. Peter's interpreter⁸.

(b) *To Acts.* These consist chiefly of verbal resemblances to some of St. Peter's recorded speeches. The most remarkable is the similarity between parts of 2 *Peter* iii. and the Apostle's words on the day of Pentecost in *Acts* ii⁹.

(c) *To St. Paul's Epistles.* The writer implies in Ch. iii. 15, 16 a general acquaintance with St. Paul's writings, and many similarities of words and phrases may be traced¹⁰. The description of the false teacher resembles that given in the Pastoral Epistles¹¹.

(d) *To 1 Peter.* The similarities both of sentiment and language between the two Epistles¹² have, in spite of some marked differences¹³, furnished a leading argument for identity of authorship. Words occur in both Epistles which are seldom or never found elsewhere. One remarkable resemblance is the stress laid in both on 'the word of prophecy' (ch. i. 19, 20; cp. 1 *Pet.* i. 10-12). The references to the Deluge in both should also be specially noticed (ch. ii. 5, iii. 5; cp. 1 *Pet.* iii. 20)¹⁴.

(e) *To Jude.* The resemblances between these two letters,

⁷ For a fuller list of these resemblances, see Plumptre, *P. and J.* 77.

⁸ See S. C. iv. 227.

⁹ See S. C. iv. 226; Gloag, *C. E.* 210; Salmon, *I. N. T.* 545.

¹⁰ See Plumptre, *P. and J.* 76.

¹¹ 'The errors denounced are akin to those which are denounced in 1 and 2 *Timothy*' (Pullan, 252).

¹² See S. C. iv. 225, where it is said also that the same 'picturesqueness of diction' is found in both Epistles.

¹³ See Salmon, *I. N. T.* 544; Farrar, *M. B.* 462, 463.

¹⁴ See Plumptre, *P. and J.* 75, 76.

especially that between 2 *Peter* ii. 1—iii. 3 and *Jude* 4—18, are so striking as to suggest the inference that one of the writers borrowed from the other, or that they both used some document already in existence¹⁵. The first of these views is the more likely, and it is generally thought that *Jude* was the earlier Epistle, the instructions and warnings contained in it being afterwards expanded by St. Peter¹⁶. The opposite view has, however, found warm advocates¹⁷.

Characteristics of the Epistle. Some characteristics of the Epistle have been already referred to. The most remarkable feature is the unique vocabulary¹⁸. The figures used are very striking. The tone is stern and denunciative. While *hope* is the key-note of 1 *Peter*, that of 2 *Peter* is the *full knowledge* which the converts must attain that they may not be led astray¹⁹. The style is abrupt, and in parts involved.

Summary of the Epistle. The Epistle may be divided into three sections:—

- (1) Exhortation to aim at full knowledge. Testimony to such knowledge. Ch. i.
- (2) Warning against false and corrupt teachers. Ch. ii.
- (3) Concluding appeals, enforced by the truth of a final judgement. Ch. iii.

¹⁵ On these different views, see Gloag, *C. E.* 236–255; Bigg, *I. C. C.* 216–224.

¹⁶ See Salmon, *I. N. T.* 542; Plumptre, *P. and J.* 88; Alford, *iv.* 144–148; Farrar, *E. D. C.* i. 195.

¹⁷ St. Jude's Epistle is said by these to show that the errors which St. Peter sought to prevent had already corrupted the Church (cp. 2 *Pet.* ii. 1 with *Jude* 4; cp. 2 *Pet.* iii. 3 with *Jude* 17–19). For the arguments in support of this view, see S. C. *iv.* 231–233; Wordsworth, *iv.* 136, 137. Another view is that the two Epistles were 'practically contemporaneous,' that St. Jude, having received a copy of 2 *Peter*, at once wrote to warn other Churches against the errors denounced in it, which emanated from Corinth (see Bigg, *I. C. C.* 316).

¹⁸ 'The vocabulary of the Epistle is a singular one. The writer affects unusual, striking, poetical words' (Hastings, *D. B.* iii. 808).

¹⁹ See Farrar, *M. B.* 465; Gloag, *C. E.* 232; Pullan, 252. The knowledge (*γῶσις*) is to be developed into full knowledge (*ἐπίγνωσις*).

II. CONTENTS OF THE EPISTLE.

I. EXHORTATION TO AIM AT FULL KNOWLEDGE.
TESTIMONY TO SUCH KNOWLEDGE. Ch. i.

Exhortation to progress in spiritual life and knowledge. Ch. i. 1-11. The greeting¹, addressed to those who in the righteous purposes of God have obtained an equally precious faith with the writer, strikes the key-note of the Epistle. It is a prayer that grace and peace may be multiplied to them in the *full knowledge* of God and of the Lord Jesus². It is through such full knowledge of Him, who has called them 'by' (R. V.) His own glory and virtue, that His divine power has granted all things new for true life and godliness, and has given them glorious promises, in reliance on which they may escape corruption through lust in this world, and 'become' (R. V.) partakers of the divine nature. Let them therefore, adding on their part all diligence, 'supply' (R. V.)³ fully in succession faith, virtue, knowledge, 'self-control' (R. V. mg.), patience, godliness, love of the brethren, and, as the crown of all, love⁴. For an abundant supply of these graces will prevent their being 'idle' (R. V., cp. Matt. xx. 3, 6) or unfruitful in their pursuit of full knowledge of the Lord Jesus Christ (cp. Col. i. 10)⁵; whereas the man who lacks these is blind, as one 'closing his eyes'

¹ The writer describes himself as 'Simon' or 'Symeon' (see R. V. mg.; cp. Acts xv. 14) Peter.' In the other Epistle he simply calls himself 'Peter' (cp. 1 Pet. i. 1).

² This full knowledge (*ἐπίγνωσις*) is contrasted with the imperfect knowledge (*γνώσις*) which may only lead astray (cp. 1 Tim. vi. 20, 21), as it did in the case of the 'Gnostic' heresies (see *L. L. P.* ii. 180). The contrast between the two is described by St. Paul (cp. 1 Cor. xiii. 8-12, &c.). For the interdependence of knowledge and love, cp. Phil. i. 9.

³ The word for 'supply' (*ἐπιχορηγήσατε*, cp. ver. 11; 2 Cor. ix. 10; Gal. iii. 5; Col. ii. 19) is a stronger form of the verb (cp. 2 Cor. ix. 10; 1 Pet. iv. 11) which, in its classical use, meant to furnish the expenses of a chorus for the stage: this being one of the public services (*λειτουργίαι*) required of the wealthy citizens at Athens.

⁴ The preposition throughout this list is 'in,' not 'to.' Faith is the starting-point, and the other graces are as a chain connecting this with that love through which it energizes (cp. Gal. v. 6), and which is the greatest of all (cp. 1 Cor. xiii. 13). A somewhat similar list is found in Col. iii. 12-14.

⁵ The correct rendering is 'unto' (R. V.), not 'in' (A. V.). This full knowledge is the end for which they are to strive.

(R. V. mg.)⁶, and, has forgotten 'the cleansing from his old sins' (R. V.)⁷. Let the converts then give diligence to make their calling and election sure; for thus they shall never stumble, but a means of access (cp. Heb. x. 19) into Christ's eternal kingdom shall be 'richly supplied' (R. V.) to them⁸.

Testimony to the truths to be fully known. Ch. i. 12-21. Therefore, though they are already established in the truth they have learned (cp. 1 Pet. v. 12)⁹, the Apostle will be ready, so long as he is in this earthly tabernacle (cp. 2 Cor. v. 1), to arouse them by reminding them of it (cp. ch. iii. 1). He feels this to be a duty, knowing that the putting off this tabernacle, as foretold by his Lord¹⁰, 'cometh swiftly' (R. V.). So he will give diligence that, even after his 'departure' (R. V. mg.), they may be able to recall these things. It was not as following cunningly devised fables (cp. 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Titus i. 14) that Apostles, themselves eye-witnesses¹¹ of Christ's majesty, told them of His power and second Advent. When with Him on the holy mount¹² they had seen such glory given Him, and had heard the voice borne to Him from heaven 'by the majestic glory' (R. V. mg.) which proclaimed Him the beloved Son¹³. And besides this

⁶ The word (*μυωπάων*) sometimes means 'near-sighted.'

⁷ He ignores the great change wrought at his conversion (cp. Acts xxii. 16).

⁸ 'Calling' (*κλήσις*) is God's invitation; 'election' (*ἐκλογή*) is the admission to Christ's Church which follows. The converts on their part are to follow up this as described in verses 5-7. They who supply these graces, thus approaching nearer and nearer to Christ in this world, shall at last be supplied in turn with a welcome to His eternal Kingdom.

⁹ 'A recognition of the previous work of St. Paul and his fellow labourers in the Asiatic provinces' (Plumptre, *P. and J.* 169).

¹⁰ Referring to the prediction recorded in John xxi. 18, 19. The Gospel itself was not written till some time after this Epistle.

¹¹ The word for 'eye-witness' (*ἐπὶ ὁρᾶι*) was used of those initiated into the Eleusinian mysteries.

¹² The 'holy mount' commonly meant 'the holy hill of Zion' (cp. Ps. ii. 6). But the epithet 'holy' is used of any place where God had manifested Himself (cp. Exod. iii. 5, Joshua v. 15; Ezek. xxviii. 14; Acts vii. 33).

¹³ The Transfiguration is here regarded as an earnest of Christ's second coming in glory, with the prediction of which it is closely connected in the Gospels (cp. Matt. xvi. 28; Mark ix. 1; Luke ix. 27; see Ellicott, iii. 448). The mention here of 'tabernacle' (verses 13, 14; cp. Matt. xvii. 4) and 'departure' (*ἐξόδος*, ver. 15; cp. Luke ix. 31, R. V. mg.) may also be reminiscences of this scene.

testimony of eye-witnesses there is that of the prophets which is still surer, and to which they may still look for guidance, as men look to a 'lamp' (R. V.) shining in some gloomy place, until the day dawn and the day-star (cp. Luke i. 78) rise in their hearts¹⁴. Those whose prophecy is recognized as part of Scripture never speak as expounding by their own judgement¹⁵; for such prophecy does not come by the will of man, but comes from God to those who are being borne along by the Holy Ghost¹⁶.

2. WARNING AGAINST FALSE AND CORRUPT TEACHERS.

Ch. ii.

The doom of false prophets. Ch. ii. 1. 10 a¹. But besides these inspired prophets there were also false prophets among the Israelites; and there shall be such false teachers now (cp. Matt. xxiv. 24)², who will secretly introduce among the converts heresies of perdition (cp. Phil. iii. 19, R. V.), even denying the 'Master' (R. V.) that bought them (cp. 1 Pet. i. 18, 19), and so bringing on themselves a swift destruction. These shall lead many astray by their 'lascivious doings' (R. V.), so that the Christian faith will be evil spoken of among the heathen³. They will even seek in their covetousness to get gain from the converts by their false claims—men for whom a sentence of perdition has for long been ready⁴. What such punishment will be may be seen from

¹⁴ 'The meaning seems to be that the lamp of prophecy will become needless in the full noonday blaze of perfect conviction' (Farrar, *E. D. C.* i. 213).

¹⁵ Others have explained the words as meaning either that none of these prophecies is to be interpreted according to private judgement, or that none may be explained apart from the whole teaching of the prophets (see R. V. mg.). For the reference to prophetic teaching, cp. 1 Pet. i. 10, 11.

¹⁶ For this account of Inspiration, cp. 'Who spake by the Prophets' in the Nicene Creed.

¹ For the striking resemblance of this section to parts of Jude, see pp. 86, 87.

² The description seems rather to suit later teachers than the false prophets in the time of Ahab, or in the later days of the kingdom. For 'people' (λαός), as meaning the chosen people, cp. Rom. xv. 11; 1 Pet. ii. 9; Jude 5.

³ 'This refers doubtless both to those who teach error and to those who follow them.' Both bring discredit upon the truth, the former by speaking against it, the latter by deserting it (see S. C. iv. 250).

⁴ Literally, 'for whom the sentence is not idle (οὐκ ἄργη), and the destruction slumbereth not' (οὐ νυστάζει, cp. Matt. xxv. 5).

three instances of God's vengeance. First, that on angels, when they sinned, and were cast down to 'Tartarus' (R. V. mg.), there to be reserved for judgement in 'pits of darkness' (R. V.)⁵. Secondly, that brought on the impious world by the flood (cp. Matt. xxiv. 37-39; Luke xvii. 26, 27), when Noah, a 'herald' (R. V. mg.) of righteousness⁶, was saved 'with seven others' (R. V. cp. 1 Pet. iii. 20). And thirdly, the overthrow of Sodom and Gomorrah (cp. Isa. i. 9; Luke xvii. 28, 29), reduced to ashes as a warning to those who should lead ungodly lives⁷. The delivery in this last punishment of 'righteous Lot, sore distressed by the lascivious life' (R. V.) of the wicked, torturing his soul continually with the sights and sounds which showed their 'lawless' (R. V.) deeds, proves that the Lord knows how to rescue the pious from trial, while keeping the 'unrighteous' (R. V.), especially those most carnally minded and rebellious, under punishment till the day of judgement⁸.

Description of these false teachers. Ch. ii. 10 b-22. These teachers, audacious, self-willed, 'tremble' (R. V.) not, when they revile dignities⁹, against whom angels, who are much more mighty, bring not railing 'judgement' (R. V.) before the Lord¹⁰. Such teachers are irrational beings, born as mere animals for capture and utter destruction¹¹; because, destined to receive the due reward of their unrighteousness, they revile in

⁵ This (*σεισφοῖς*) is the better reading. The other reading is 'chains' (A. V. *σειπαῖς*). This account of the fallen angels (cp. Jude 6) is taken from the traditions preserved in the *Book of Enoch*.

⁶ Noah is described as a 'herald' or 'preacher of righteousness' (A. V.) in Joseph. *Ant.* i. 3, § 1.

⁷ The whole sentence is involved, having no proper *Apodosis* or conclusion.

⁸ Those spoken of here are the utterly corrupt, like the inhabitants of the cities of the Plain, and those who, like the rebellious angels and the people destroyed by the deluge (cp. Gen. vi. 3), despise the 'dominion' (R. V.) of God and of His representatives (cp. Rom. xiii. 1, 2) and messengers.

⁹ Or, rail at 'glories' (R. V. mg.); that is, glorious beings (see Farrar, *E.D.C.* i. 214). Compare Jude 8. The angel worship taught by the Essenes (cp. Col. ii. 18; see *L.L.P.* ii. 142) was probably 'met by its more extreme opponents with coarse and railing mockery' (see Plumptre, *P. and J.* 181).

¹⁰ This may refer either to the account of 'the angel of the Lord,' when resisted by Satan, as recorded in Zech. iii. 1, 2; or to the Jewish tradition of a dispute between Michael and the devil, referred to in Jude 9.

¹¹ Or, 'shall be corrupted in their corruption' (cp. Gal. vi. 8; see Plumptre, *P. and J.* 182).

matters 'whereof they are ignorant' (R. V.). As spots and blemishes at these gatherings, they delight to revel by day at the 'love-feasts' (R. V.)¹², themselves full of sensual thoughts¹³, and enticing others who are weak. With hearts thus trained in covetousness, these are children of a curse¹⁴. They have forsaken the right way, having followed that of Balaam¹⁵, son of 'Beor' (R. V.), who, loving 'the hire of wrongdoing' (R. V.), was rebuked for his transgression, when a dumb beast of burden, speaking with a man's voice, checked the prophet's madness. They are as 'springs' (R. V.) that yield no water, as 'mists' (R. V.) driven by a whirlwind; men for whom the 'blackness of darkness' hath been reserved' (R. V.). For with their vain and boastful words¹⁶ they 'entice' (R. V.) in carnal lusts, by means of lasciviousness, men 'just escaping' (R. V.)¹⁷ from among those living in error; promising these liberty, yet being themselves 'bondservants' (R. V.) of a corruption which has mastered and enslaved them. They who, having escaped the 'defilements' (R. V.) of the world through the knowledge of Christ, are again entangled and overcome by these, are in worse state than at first (cp. Matt. xii. 45). Better for them never to have known the way of righteousness than so to apostatize¹⁸; for their case is truly described in the proverb of the dog returning to his vomit, and the washed sow to her wallowing in the mire (cp. Prov. xxvi. 11)¹⁹.

¹² There are two readings here as in Jude 12; either 'deceivings' (A. V. ἀπάταις), or 'love-feasts' (ἀγάπαις). On the latter, see *L. L. P.* i. 55. 'The Agape was dismissed before dark' (Bigg, *I. C. C.* 282).

¹³ Literally, 'having eyes full of an adulteress'—indulging in those lascivious glances which show impurity of heart (cp. Matt. v. 28).

¹⁴ Doomed to be cursed. For the Hebraism, cp. John xvii. 12; Eph. ii. 3.

¹⁵ For Balaam, cp. Jude 11; Rev. ii. 14. For his character, see *O. T. Hist.* i. 203.

¹⁶ 'We see why they are waterless fountains and rainless mists—because their words are vanity' (S. C. iv. 257).

¹⁷ The best MSS. have those 'little' or 'scarcely escaping' (ἀλίγως ἀποφεύγοντας). The other reading is 'clean escaped' (A. V.; ὅντως ἀποφυγόντας).

¹⁸ The knowledge spoken of is full knowledge (ἐπίγνωσις). For such apostasy, cp. Heb. vi. 4-6, x. 26.

¹⁹ Dogs (see *O. T. Hist.* ii. 125) and swine (cp. Matt. vii. 6) were the animals 'held in greatest contempt in Eastern and Jewish thought' (see S. C. iv. 258).

3. CONCLUDING APPEALS, ENFORCED BY THE TRUTH OF A FINAL JUDGEMENT. Ch. iii.

Scoffers against the doctrine of a final judgement refuted. Ch. iii. 1-10. The purpose of this second Epistle, like that of the first¹, is to stir up the 'sincere' (R. V.)² mind of the converts, by recalling to them the teaching given by the holy prophets³, and the commandments of the Lord given through His Apostles⁴. This is needful, that they may understand the warnings concerning men who shall come in the last days⁵; utter scoffers⁶, walking after their own lusts and saying, 'Where is the promise of His Coming?' for, ever since the fathers fell asleep⁷, all things continue as they were from the creation⁸. These ignore the truth that by the word of God (cp. Heb. xi. 3) 'there were heavens from of old' (R. V.), and earth 'compacted' (R. V.) out of and through water⁹; and that by water

¹ These words prove the identity of authorship of the two Epistles, unless this letter be an imposture. The 'now' (ἤδη) here implies that there was no long interval between the two.

² The word (εἰλικρινής) is commonly explained as 'tested by sunlight,' and so shown to be sincere (cp. 1 Cor. v. 8; 2 Cor. i. 12, ii. 17; Phil. i. 10). It is opposed to the false or darkened mind (cp. Eph. iv. 18).

³ Referring first to the prophets of O. T. (cp. ch. i. 19); but also, as coupled here with Apostles (cp. Eph. ii. 20, iii. 5, iv. 11), to the teachers of N. T.

⁴ The correct reading is 'your (ὑμῶν) Apostles,' a clear recognition of the authority and the work of St. Paul and his colleagues (cp. ver. 15; 1 Pet. v. 12).

⁵ This expression, used of the end of the old dispensation (cp. Isa. ii. 2; Mic. iv. 1; Heb. i. 2; 1 Pet. i. 20; Jude 18), is here applied to the last days of the world (cp. 2 Tim. iii. 1).

⁶ Literally, 'mocking with mocking' (R. V.). Such repetition was a Hebraic mode of intensifying an expression.

⁷ It is doubtful whether this refers to the old fathers who received the promises (cp. Rom. ix. 5), or to those Christians who had 'fallen asleep' (cp. 1 Thess. iv. 15). It may include both. For 'fell asleep,' cp. John xi. 11; Acts vii. 60; 1 Cor. xi. 30.

⁸ The second date may be 'an afterthought, intensifying and strengthening the first.' Meaning 'not only since the days of the fathers, but even since the first creation' (see Ellicott, iii. 458).

⁹ For the earth 'compacted' or 'consisting' (συνεστῶσα, cp. Col. i. 17) out of water, cp. Gen. i. 9; Ps. xxiv. 2, cxxxvi. 6. 'The word of God' may either refer to Gen. i. 3, 6, 9, or to the creation by 'the Word'

too the then world was overflowed and destroyed (cp. Gen. vii. 11)¹⁰. So the present heavens and earth are being stored up by the same Word¹¹, to be destroyed by fire in the day of judgement and destruction of the ungodly. And there is another argument against these scoffers. With the Lord a thousand years are as one day (cp. Ps. xc. 4). He is not tardy, as some count this, in fulfilling His promises, but is long-suffering (cp. 1 Pet. iii. 20) to men, desiring that all should come to repentance and be saved (cp. 1 Tim. ii. 4). But the day of the Lord will come as a thief in the night (cp. Matt. xxiv. 43; 1 Thess. v. 2). Then the heavens shall pass away (cp. Luke xxi. 33) with a loud rushing noise, and the elements be dissolved with fervent heat, and the earth and its works be burned up.

Exhortation based on this truth. Ch. iii. 11-18. In the prospect of this breaking up of all things let the converts lead holy and godly lives, looking for 'and earnestly desiring' (R. V.) the coming of the day of God, which shall bring this dissolution¹². His promise is that these, which are to be destroyed, shall be replaced by new heavens and a new earth (cp. Isa. lxv. 17, lxvi. 22; Rev. xxi. 1), wherein dwelleth righteousness (cp. Isa. lxv. 25, LXX; Rev. xxi. 27). As those then looking for such an end, let them give diligence to be found in peace, spotless and blameless in His sight. Let them account the long-suffering of God to be salvation (cp. ver. 9), as 'the beloved brother Paul,' inspired with wisdom, had taught in his letters to their Churches (cp. Eph. i. 4, 14, ii. 8, v. 27; Col. i. 20) and to all¹³; letters in which are things hard to be understood, the meaning of which, as of other Scriptures, 'the ignorant and unstedfast' (R. V.) distort to their own destruction¹⁴.

(cp. John i. 3; Heb. i. 2; and in the Nicene Creed, 'By whom all things were made').

¹⁰ 'The heavens had existed, and the earth too, long ages before the flood, and men at that time might have had the same notion that all things in the world were unchanging' (S. C. iv. 262).

¹¹ Another reading is 'by His word.' For this final destruction by fire, cp. Isa. lxvi. 15; Dan. vii. 9, 10; Mal. iv. 1. Also cp. 1 Cor. iii. 12, 15. For the destruction of the ungodly, cp. 2 Thess. i. 9.

¹² The words which follow should be 'by reason of which,' &c. (R. V.; cp. Mic. i. 4).

¹³ Another full recognition of St. Paul's Apostleship (cp. i. 12, iii. 2; 1 Pet. v. 12).

¹⁴ 'We may think, among such hard sayings, of the mysterious predictions of the man of sin in 2 Thess. ii, or the doctrine of the spiritual body in

But let those who are now warned beware of falling from their stedfastness, led away by the error of the wicked. Let them rather grow in grace, and in the knowledge of their Lord and Saviour, to whom be glory for ever ¹⁵.

1 Cor. xv. 44; 2 Cor. v. 1-4.' But 'the distorting to their own destruction seems rather to point to those who interpreted St. Paul's teaching as sanctioning a profligate Antinomianism' (Plumptre, *P. and J.* 197; see Bigg, *I. C. C.* 301).

¹⁵ This Epistle, unlike 1 *Peter*, comes to a most abrupt conclusion, without any personal remarks or greetings (Ellicott, iii. 463).

I JOHN

I. INTRODUCTION.

Canonicity and authorship of the Epistle. The authenticity of this Epistle, as the work of the Apostle St. John, is well attested by external evidence¹. It is said by Eusebius (*H. E.* iii. 24, 25) to be universally acknowledged, and is referred to by many early writers. The internal evidence, especially the numerous parallelisms to the Gospel of St. John, is equally strong². There are many expressions common to the two Books which are not found in any other writer of N. T. This Book has therefore from early times been accepted as Canonical.

Relation to St. John's Gospel. The relation of the two Books thus ascribed to the same author depends on the question of the order of time of writing. Some have regarded the Epistle as a *preface*, others as a *postscript* to the Gospel, while others again maintain that the Epistle was an encyclical, accompanying the Gospel³. The great truth revealed in both, as set forth in the opening words of each (John i. 1-4; 1 John i. 1-4), is the Incarnation. The object of the writer is in each case said to have been the same (John, xx. 31; 1 John v. 13)⁴.

¹ For an account of such testimonies, see Alford, iv. 159-161; Gloag, *C. E.* 256-258; S. C. iv. 297, &c.

² For lists of these parallels, see Ellicott, iii. 468; Plummer, *Ep. J.* 38-40; Westcott, *Ep. J.* xl-xliii, &c. Alleged discrepancies, such as the use of 'propitiation' (*ἱλασμός*) and Paraclete in the Epistle (ch. ii. 1, 2, iv. 10), may be easily explained. The *idea* of the first is found in John i. 29, and the expression *another* Paraclete (John xiv. 16) implies that this is a title of Christ Himself (see Pullan, 256; Gloag, *C. E.* 261).

³ See S. C. iv. 292. 'It is the application and reproduction' of the ideas of the Gospel 'addressed to some definite and local circle, and yet passing beyond their limits to the needs of wider Christendom' (Moffatt, *H. N. T.* 534).

⁴ The leading ideas are the same in both Books, and 'even the style and construction have an identity which could not easily be spurious or acci-

Time and place of writing. There are many indications of the comparatively late date of this Book—the absence of any allusion to persecutions, or to such controversies as those with which St. Paul had to deal; the more advanced stages of the heresies referred to; and the tone which the writer adopts, ‘as an old man writing to a younger generation’⁵. The exact date must be a matter of uncertainty, but it may be placed somewhere in the last twenty years of the first century. The teaching seems to point to its having been written after the Gospel⁶, and it is probably the latest of the Canonical Books.

The place of writing was probably Ephesus, where, according to general tradition, St. John spent the last years of his life, where he is said to have written his Gospel, and where the Book of Revelation also was probably published⁷. The forms of error referred to were most prevalent in the Churches of Asia Minor⁸.

Destination of the Epistle. There seems to be little doubt that the Epistle was primarily addressed to the converts at Ephesus, and in other Churches of Asia Minor. The absence of O. T. quotations and the concluding warning against idolatry (ch. v. 21) suggest that these are mainly converts from heathenism. A passage of St. Augustine, however, in which he quotes ch. iii. 2,

dental’ (see Ellicott, iii. 468). The differences are mainly those belonging to the different positions of a historian and a preacher. The Gospel gives the historical revelation. The Epistle shows that revelation as it has been apprehended by believers (see Westcott, *Ep. J.* xlv).

St. John has been said to present us with three pictures of the Divine life, or life in God. The Gospel shows it in the Person of Christ; the Epistle in the individual Christian; the ‘Revelation’ in the Church (see Plummer, *Ep. J.* 36).

⁵ See Gloag, *C. E.* 285, 286. Some have urged a date before the fall of Jerusalem, arguing from the absence of any reference to this, and from a passage (ch. ii. 18) which has been misinterpreted as speaking of this destruction as impending.

⁶ ‘All that can be said with any measure of confidence is that the Epistle belongs to the later Apostolic period’ (Hastings, *D. B.* ii. 737). Bishop Westcott places it (*Ep. J.* xxxii) between A. D. 90 and 100.

⁷ See Pullan, 259. ‘St. John’s relation to Ephesus is necessarily implied in the first three chapters of the Apocalypse’ (S. C. iv. 293).

⁸ Patmos has also been suggested as the place (see Farrar, *M. B.* 474).

as addressed by St. John to the Parthians, has given rise to much discussion, and has led some to suppose that the Epistle was addressed to Christians beyond the Euphrates. The statement seems to be based on a misconception, or to be due to an error in transcribing⁹.

Object of the Epistle. Though the Epistle deals with various forms of error¹⁰, its great object is to build up the true believers in Christian faith and life rather than directly to resist false teaching¹¹. This object is plainly stated, both at the commencement and the close (cp. ch. i. 3, 4, v. 13). The Apostle gives to his readers the highest revelation of the true God as Light (cp. ch. i. 5), and Life (cp. ch. v. 20), and Love (cp. ch. iv. 8, 16)¹². As subservient to this re-statement of the truth, and the practical consequences of its acceptance, he warns his readers against those who would seduce men from this faith¹³.

Characteristics of the Epistle. The question has been discussed whether this should be called a treatise or a letter¹⁴. In form it has nothing characteristic of the latter, being without

⁹ *Quod dictum est a Ioanne in epistola ad Parthos*, Augustine, *Quaest. Evang.* ii. 39. It may be due to a confusion with 2 John, which was early described as addressed *ad virgines* (*πρὸς παρθένους*). Other suggestions are that it was a mistake for the Latin *ad Sparsos* ('the dispersed'), or *ad Spartos*, or *ad Pathmios*.

The suggestion that the Epistle was designed for Christians in Judaea is based on a misinterpretation of ch. ii. 2 (see Gloag, *C. E.* 276).

¹⁰ The chief heresies at this time concerning the Person and Nature of Christ were those of: (a) The Ebionites, who said that Jesus was a mere man; (b) Cerinthus, who said that Jesus was a different being from Christ; (c) The Docetae, who denied that Christ had a real human body (see Wordsworth, iv. 99).

¹¹ 'The leading purpose of the Apostle appears to be rather constructive than polemical' (Smith, *D. B.* i. pt. ii. 1765).

¹² See Pullan, 260; Liddon, *Bampton's*, 343-348.

¹³ See Alford, iv. 180. 'St. John's method is to confute the error by the exposition of the truth realized in life' (Westcott, *Ep. J.* xxxix).

¹⁴ For the first view, see *Encycl. Bibl.* ii. 2556. 'The writing can be called a letter only in a remote sense.' For the second, see Hastings, *D. B.* The style shows it to be 'no formal composition or didactic treatise, but an *Epistle* in the proper sense of the word.' See also Farrar, *M. B.* 494; Ellicott, iii. 470; Gloag, *C. E.* 272, 274, &c.

any salutation either at the beginning or the end¹⁵, and containing no mention whatever of person or place. At the same time it is full of personal feeling¹⁶, and the repeated 'I write' or 'I have written' unto you mark it as having an epistolary character. It seems to have been designed as an evangelical letter or 'pastoral'¹⁷, and was described by early writers as an epistle; as regards, however, both the thought and form of expression, it may be said to have a character of its own¹⁸. Its interest too is unique, as being probably the last authoritative utterance of an Apostle to the Church of Christ¹⁹.

Among the peculiarities of style the most striking is that of the marked antitheses or antagonisms. The old distinctions of Law and Gospel, Jew and Gentile have disappeared; and in their stead the writer draws out the opposition between Christ and Antichrist, the Church and the world, light and darkness, God and the devil, righteousness and unrighteousness, the love of the Father and the love of the world²⁰. This emphatic teaching by contrasts affects also in parts the structure of sentences, so that these recall that parallelism which was the principle of Hebrew poetry (cp. ch. i. 5-7, 8-10, ch. ii. 9-11, ch. iv. 7-11)²¹.

Divisions of the Book. The Epistle, from its peculiar structure and style, does not readily admit of analysis. The following is a summary of its contents:—

1. Introduction. Ch. i. 1-4.

¹⁵ The first finds a parallel in *Hebrews*, the second in *James*.

¹⁶ 'The writing is instinct from first to last with intense personal feeling. The author is not dealing with abstractions, but with life and living men' (Westcott, *Ep. J.* xxix).

¹⁷ The latter name is given to it by Bishop Westcott (*Heb.* xxx).

¹⁸ See Hastings, *D. B.* ii. 731.

¹⁹ See Plummer, *Ep. J.* 28; Farrar, *M. B.* 475.

²⁰ See Hastings, *D. B.* ii. 730.

²¹ 'The antithetical structure and rhythmical cadence of these sentences would have a peculiar charm for Greek readers, familiar with the lyrical arrangements of the Greek drama; and Jewish readers would recognize in it a correspondence to the style and diction of their own Prophetic Books' (Wordsworth, iv. 105).

2. The contrast of light and darkness. Ch. i. 5—ii. 11.
3. The love of the Father and the love of the world. Ch. ii. 12—17.
4. Christ and Antichrist. Ch. ii. 18—28.
5. The children of God and the children of the devil. Ch. ii. 29—iii. 10.
6. The contrast of love and hatred. Ch. iii. 11—24.
7. The spirit of truth and the spirit of error. Ch. iv. 1—6.
8. God's love and man's love. Ch. iv. 7—21.
9. The victory and witness of the faith. Ch. v. 1—12.
10. Concluding instructions and summary. Ch. v. 13—21.

II. CONTENTS OF THE EPISTLE.

I. INTRODUCTION. Ch. i. 1—4.

This remarkable introduction declares at once the authority of the writer and the object of the Epistle¹. He is one of those who heard and saw, and gazed upon and handled² that which³ was from the beginning 'concerning the Word of life' (R. V.)⁴. This eternal life, which was with the Father (cp. John i. 1) and was manifested unto the Apostles⁵, they, as the chosen witnesses,

¹ See Alford, iv. 421. This introduction has many parallels to the prologue of St. John's Gospel (John i. 1—14).

² The hearing refers to the teaching of O. T. as well as of our Lord. The beholding (see R. V.) (*ἰδεασάμεθα*) is an advance on the mere seeing. The handling (cp. Luke xxiv. 39; John xx. 27) deals at once with the Docetic heresy, as the whole passage does with other heresies refuted in this Epistle (see p. 98).

³ For this use of the neuter as the most comprehensive term, cp. John i. 11, iv. 22, vi. 37, xvii. 2; also 1 Cor. i. 27; Gal. iii. 22; Eph. i. 10; Col. i. 20 (see S. C. iv. 301; Lightfoot, *Gal.* 148).

⁴ The parallel in John i. 1 points to 'from the beginning' (*ἀπ' ἀρχῆς*) as meaning from eternity, or from the creation (cp. Gen. i. 1, LXX); not, as some have explained it, from the beginning of the Gospel (cp. Mark i. 1).

'The Word' seems to be used here, as in John i. 1, 2, for 'the Son of God, in whom had been hidden from eternity all that God had to say to man, and who was the living expression of the nature and will of God' (Plummer, *Ep. J.* 73). 'The Word of life' means 'The Word, who is the life' (cp. Col. iii. 4). Others, rendering it by 'the word of life' (A. V.), explain it of the Gospel message (see Westcott, *Ep. J.* 6).

⁵ 'St. John throughout this section uses the plural (contrast ch. ii. 1, 7, &c.),

declare to others also; that these too, understanding the great truths thus proclaimed, may have fellowship with them (cp. John xvii. 11), and so may have fellowship with the Father and with His Son Jesus Christ (cp. 1 Cor. i. 9). The Epistle is written that their joy may thus be fulfilled⁶.

2. THE CONTRAST OF LIGHT AND DARKNESS.

Ch. i. 5—ii. 11.

Walking in the light. Ch. i. 5—10. The message thus announced is the truth that God is Light¹, and that there is nothing of darkness in Him. And the double fellowship just spoken of involves walking in that Light. Any claim to it made by those who are walking in darkness is a lie, and not the truth. But they who walk in the Light are being continually cleansed from sin by the blood of Jesus². Not that they are without consciousness of sin, for such are only leading themselves astray; but that they desire to confess their sins to Him who, being faithful and 'righteous' (R. V.), will forgive their sins, and will cleanse *them* from all unrighteousness. For a man to deny that he has sinned³ is to make God a liar (cp. ch. v. 10), and to prove that God's revelation has no place in his heart (cp. John v. 38).

The divine remedy for such sin. Ch. ii. 1—6. The Apostle writes this letter that his children⁴ may not commit such sin. But, if any have so sinned, there is for him an Advocate⁵

as speaking in the name of the Apostolic body, of which he was the last surviving representative' (Westcott, *Ep. J.* 3).

⁶ These Christians, struggling with their daily imperfections, were still 'far from that fullness of joy which was their proper heritage' (Farrar, *E. D. C.* ii. 405).

¹ 'This is the theme of the first main division of the Epistle, as "God is love" is of the second' (Plummer, *Ep. J.* 78). For this figure of Light, cp. ch. ii. 8, 9, 11; John i. 4, 5, 9, viii. 12, ix. 5.

² 'So that they are made like to God, in whom is no darkness' (Westcott, *Ep. J.* 21).

³ This is not a mere repetition, but confirms and intensifies the previous statement (see Alford, iv. 430). The first refers to the state of sinfulness; the second to particular acts of sin.

⁴ The diminutive, 'little children' (*τεκνία*), is used as a term of endearment.

⁵ Paraclete (*παράκλητος*, see R. V. mg.) is used of the Holy Spirit and rendered 'Comforter' in John xiv. 16, 26, xv. 26, xvi. 7 (see *Gosp.* ii. 153).

with the Father, Jesus Christ the righteous, who Himself is a propitiation (cp. ch. iv. 10)⁶, not for the sins of Christians only, but for the whole world⁷. And the proof of the knowledge of God is obedience to His commandments⁸. If any lays claim to this knowledge without thus obeying, the truth is not in him; but the love of God has been perfected in him who keeps God's word (cp. John xiv. 21)⁹. The sign of union with God is the fulfilment of the obligation which this involves to follow the example of God in Christ (cp. 1 Pet. ii. 21).

The commandment of love. Ch. ii. 7-11. This imitation of Christ is no new commandment which the Apostle is giving to his beloved¹⁰, but one which they had from the very beginning of their Christian life (cp. ch. iii. 11). But there is also a new commandment, shown to be true in Christ and in them¹¹, now that the true light shines, and the darkness is passing away. Any who claims to be in the Light, if he hate his brother, shows thereby that he is still in darkness. He who loves his brother lives continually in the Light, and there is no occasion of stumbling in him¹²; whereas he who hates his brother is groping helplessly in the darkness which is still his, and which has blinded him (cp. Matt. vi. 23; Luke xi. 34; John xii. 35).

⁶ The word for 'propitiation' (*ἱλασμός*) is used only by St. John. But cp. Rom. iii. 25; Heb. ii. 17, ix. 5.

⁷ 'The sins of' (A. V.) is not repeated here. 'World' (*κόσμος*) is used in its ethical sense for the evil world, or the world outside the Church. For Christ described as 'the Saviour of the world,' cp. ch. iv. 14; John i. 29, iv. 42.

⁸ So our Lord speaks of obedience as the key of knowledge (John vii. 17).

⁹ 'The love of God' may mean either, as commonly in St. Paul's writings (cp. 2 Cor. xiii. 14; Eph. ii. 4, &c.), 'God's love for man' (cp. ch. iv. 9) or 'man's love for God.' The latter is said to be the general sense of the phrase in St. John (cp. ch. ii. 15, iii. 17, v. 3; John v. 42, xv. 10; see S. C. iv. 313). Or it may include both; 'God's love towards man welcomed and appropriated by man' (Westcott, *Ep. J.* 49). "His word" is a wider expression than "His commandments," covering the sum total of the revelation of God's will; cp. ver. 14' (Plummer, *Ep. J.* 90).

¹⁰ 'Beloved' (*ἀγαπητοί*), first used in this passage, is the correct reading.

¹¹ It was new, inasmuch as it told of a higher and broader love, exemplified in the person of Christ, and in the lives of His true disciples (cp. John xiii. 34).

¹² 'Brother' probably means, according to its common use in N. T., 'brother Christian.' The words which follow (ver. 11) imply that the stumbling-block is for himself rather than for others.

3. THE LOVE OF THE FATHER AND THE LOVE OF THE WORLD. Ch. ii. 12-17.

The grounds of the coming appeal. Ch. ii. 12-14. The purport of the Epistle is now re-stated¹. The Apostle writes to the converts, his 'little children'², as those whose sins are forgiven in Christ. He addresses the elder among them as those who have attained to the knowledge of the eternal word; the younger, as those who have already gained a victory (cp. John xvi. 33) over 'the evil one' (R.V.) (cp. ch. iii. 12, v. 18, 19; Matt. vi. 13, xiii. 19; John xvii. 15; Eph. vi. 16). He has written³ to all as those who have known the Father: to the elder, as having now knowledge also of the Son of God; to the younger, as those in whom, being strong and victorious, the word of God is a 'permanent power'⁴.

The appeal. Ch. ii. 15-17. The converts are now solemnly warned against love of the world and of worldly things. Such love must exclude the love of the Father; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the 'vain-glory' (R.V.) of life—is not from the Father, but from the world⁵. And the world and its lust are passing away (cp. ver. 8;

¹ The clause here 'falls into the rhythm (see p. 99) so natural to St. John' (Farrar, *E.D.C.* ii. 420).

² The use of this expression elsewhere in this Epistle, as well as the order of the clauses, makes it probable that it means the readers generally. Some, however, have supposed that the Apostle makes here a threefold division into childhood, manhood, and old age. In the latter clause the word is changed (*παῖδρα* for *τεκνία*), the new word telling of subordination rather than kinship (see Westcott, *Ep. J.* 60).

For 'for His name's sake,' cp. Matt. x. 22, xxiv. 9; John xv. 21, &c.

For exhortations given to those of different ages; cp. Titus ii. 1-6. 'Fathers' seems here to mean simply 'the older men,' though the eminence in the Christian body for which their experience qualified them may also be part of the idea (see Westcott, *Ep. J.* 59).

³ The correct reading is, 'I have written' (*ἔγραψα*, R.V.). Various explanations of the change have been suggested. Some regard the second word as referring to the Gospel, or to a lost letter (cp. 1 Cor. v. 9; 2 Cor. ii. 3, vii. 12; 3 John 9). Others explain it as the *epistolary aorist*, looking upon the letter as a completed whole.

⁴ In the general addresses the ground of appeal is altered from 'pardon and peace' to spiritual knowledge; in those to the elders it remains the same; the second of the appeals to the younger develops the idea, declaring the secret of their victory.

⁵ All sin is spoken of here as coming from the world, just as in Gal. v.

1 Cor. vii. 31), but he that doeth the will of God abideth for ever⁶.

4. CHRIST AND ANTICHRIST. Ch. ii. 18-28.

The manifestation of falsehood. Ch. ii. 18-23. The Apostle now warns the converts¹ in another way. He tells them of the *persons* to be avoided. They have heard that Antichrist² cometh, and the appearance now of many antichrists shows that this is the last 'hour' (R. V.)³. The secession of these proves clearly that, though once nominal members of the Church, they were no true Christians⁴; for such would have remained steadfast. The converts, who themselves have an 'anointing' (R. V.) from Christ⁵, know this; he only writes to confirm them in their knowledge, and 'because' (R. V.) no lie comes from the truth (cp. John viii. 44). He that denieth that Jesus

19-21 it is included in 'the works of the flesh,' and later in this Epistle (cp. iii. 8) as coming from the devil. The three divisions may be compared with the three temptations of our Lord (cp. Matt. iv. 1-11; Luke iv. 1-13), and with the first temptation (cp. Gen. iii. 6). The 'lust of the flesh' (cp. Gal. v. 16; Eph. ii. 3; 2 Pet. ii. 18) means the unlawful desires which come from the flesh (cp. 1 Pet. ii. 11); 'the lust of the eyes' refers to the unlawful desires which come from sight; 'the vain-glory' (*ἀλαζονεία*, cp. Rom. i. 24; 2 Tim. iii. 2; Jas. iv. 16) of life' is the pretentious or ostentatious pride of possession. 'Life' here (*βίος*) properly means 'means of livelihood' (cp. ch. iii. 17).

⁶ For the antagonism of the two 'loves' or services, cp. Matt. vi. 24.

¹ For 'little children,' see p. 108.

² The context points to 'antichrist,' a term used only by St. John (cp. ver. 22, ch. iv. 3; 2 John 7), as describing a person rather than a tendency. For the arguments on either side, and the question of identity with St. Paul's 'man of lawlessness' in 2 Thess. ii. 3, 4, see Plummer, *Ep. J.* pp. 198-202. The name may include the ideas of a false Christ (cp. Matt. xxiv. 5, 24) and an opponent of Christ.

³ The word here (*ἥρα*) seems to mean the last stage of the Christian dispensation; not the whole dispensation, which is described as 'the last days' or time (cp. Acts ii. 17; Jas. v. 3). Or, it may mark the character as 'a period of critical change' (see Westcott, *Ep. J.* 68).

⁴ The form of the negation implies, as elsewhere in N. T. (see Westcott, *Ep. J.* 71), that all these were not true believers (see R. V.).

⁵ 'The Holy One' here must mean Christ. By this anointing with the Holy Spirit the converts are consecrated to His service (cp. Ps. cv. 15; see Plummer, *Ep. J.* 110).

is the Christ is 'the liar' (R. V.)⁶, the antichrist; who, really denying both the Father and the Son, hath not even knowledge of the Father; whereas he that 'confesseth' (R. V.) the Son hath the Father also⁷.

Safety through the truth. Ch. ii. 24-28. Let this truth which they heard from the beginning abide in the converts⁸, and then they will abide in the Son and in the Father, and have the eternal life promised to such union through this knowledge (cp. John xvii. 3). The Apostle has given them these warnings concerning those who would lead them astray (see R. V.), and they have abiding in them the 'anointing' (R. V.) which they received of Christ, so that they really need no other teacher; for that anointing by the Spirit of truth (cp. John xiv. 17) itself ever teacheth them 'concerning' (R. V.) all things, as it taught them at the first⁹; and, by following this teaching, they abide in Christ¹⁰. Let them so abide that, if Christ should be manifested (cp. ch. iii. 2; Col. iii. 4; 1 Pet. v. 4), they too may have boldness¹¹, and not shrink in shame from Him at His coming.

5. THE CHILDREN OF GOD AND THE CHILDREN OF THE DEVIL. Ch. ii. 29-iii. 10¹.

The life and hope of the children of God. Ch. ii. 29-iii. 6. If the converts know that God is² righteous, they will

⁶ The Gnostic heretics, who denied the Incarnation, are described as pre-eminently 'the liars.'

⁷ The concluding words of ver. 23 are found in the best MSS. (see R. V.). They who deny the truth about the Son cut themselves off from that communion with the Father which belongs to all believers in that truth.

⁸ The construction is broken here and again in ver. 27. The emphatic 'as for you' (R. V.; *ὡς περὶ ὑμῶν*) in each case is an instance of *nominativus pendens*.

⁹ 'The first teaching contained implicitly all that is slowly brought to light in later times' (Westcott, *Ep. J.* 78).

¹⁰ The verb here (*μείνετε*) seems to be indicative rather than imperative (see R. V. mg.). The imperative follows in the next verse.

¹¹ The Apostle uses here the first person, coupling himself with them as their teacher (cp. 1 Thess. ii. 19).

¹ The break seems really to come between ii. 28 and 29 (see Alford, iv. 453; S. C. iv. 323; Plummer, *Ep. J.* 118).

² Does the pronoun in this and the following verses refer to 'God' or to 'Christ'? Sometimes apparently to one, and sometimes to the other. 'The true solution of the difficulty seems to be that when St. John thinks of God

recognize³ every one that doeth righteousness as begotten of Him. That such should be called, as they *are* called⁴, His children⁵, shows how great is God's love. And, because they are God's children, the world, since it knew not God, does not know *them*⁶. It is not yet 'made manifest' (R. V.) what they, who are now children of God, shall be hereafter; but they know that, if He shall 'be manifested' (R. V.)⁷, they shall be like Him, because they shall see Him even as He is (cp. 1 Cor. xiii. 12; Rev. xxii. 4). Every one that hath this hope fixed on Him continually purifieth himself (cp. 2 Cor. iii. 18), even as He is pure. 'Every one that doeth sin doeth also lawlessness' (R. V.), for lawlessness is the same as sin; and they know that He was manifested⁸ that He might take away sin (cp. John i. 29). In Him is no sin⁹; and every one that abideth in Him is not a sinner¹⁰, for such sinner hath not seen nor known Him.

These contrasted with the children of the devil. Ch. iii. 7-10. Let no man 'lead them astray' (R. V.; cp. ch. ii. 26, R. V.) from these truths. He that doeth righteousness is righteous, even as Christ is¹¹; whereas he that doeth sin is of the devil¹², who sinneth from the beginning¹³. It was to undo¹⁴ the works of the

in relation to men he never thinks of Him apart from Christ' (Westcott, *Ep. J.* 81).

³ For the change of words, cp. John xiii. 7, xiv. 7, xxi. 17. The first (εἰδότε) refers to intuitive knowledge; the second (γινώσκετε) to knowing by experience (see Plummer, *Ep. J.* 119).

The latter here is taken by some as imperative (*scitote*, *Vulg.*).

⁴ The clause 'and *such* we are' (R. V.) is found in the best MSS.

⁵ 'Children' (τέκνα), not 'sons' (A. V.). The latter (υἱοί) is St. Paul's word, referring to adoption (cp. Rom. viii. 14, 19; Gal. iii. 26, iv. 6, 7). St. John's thought is rather that of 'community of nature, with the prospect of development' (see Westcott, *Ep. J.* 94).

⁶ He does not understand their privileges and character.

⁷ Or 'it (i. e. what they shall be) shall be manifested.'

⁸ The same verb (ἐφανερώθη) is now used, as again in ver. 8, of the first manifestation in the Incarnate Son (cp. 1 Tim. iii. 16).

⁹ This statement of Christ's sinlessness (cp. Heb. ii. 10) is a fresh proposition, not dependent on 'ye know that.'

¹⁰ This and the expressions which follow refer to habitual sin.

¹¹ 'Even as' (καθώς) means after the example of Christ's righteousness.

¹² 'Draws from him the ruling principles of his life' (Westcott, *St. J.* 103).

¹³ For 'from the beginning' (ἀπ' ἀρχῆς) cp. John viii. 44.

¹⁴ The expression (ἵνα λύσῃ) means properly that he might 'unloose,' or

devil (cp. John viii. 41) that the Son of God was manifested. He that is begotten of God is kept by the power of this new birth from being a sinner¹⁵. And that which distinguishes these from the children of the devil¹⁶ is that the latter do not righteousness, and do not show love of the brethren¹⁷.

6. LOVE AND HATRED. Ch. iii. 11-24.

The contrast of love and hatred. Ch. iii. 11-18¹. To promote this brotherly love was from the first the great object of the Gospel message². Let not the converts then be of 'the evil one' (R. V.), as Cain was, who slew his brother, because that brother's works were righteous (cp. Heb. xi. 4), while his own were evil. And let them not marvel at the hatred felt for them by the world, for they know by their love for the brethren that they themselves have passed unto life out of that state of death (cp. John v. 24) in which those who do not so love abide³. Every one that hateth his brother is a murderer (cp. John viii. 44), and every murderer hath not eternal life abiding in him⁴. They have learned what love really is by the example of Him who laid down His life (cp. John x. 15) for them⁵; an example which they ought to follow. But any one who, having this world's goods,

'break up' (cp. John ii. 19; Eph. ii. 14). These 'works' are weakened, not 'destroyed.' The latter is reserved for the final victory.

¹⁵ 'The principle of life' in him prevents his becoming a habitual sinner. 'The ideas of divine sonship and sin are mutually exclusive' (Westcott, *Ep. J.* 105).

¹⁶ 'Children,' not in the same sense as 'children of God,' but as those who do His works, and so are like unto Him (cp. John viii. 44; Acts xiii. 10). Compare 'children of wrath' (Eph. ii. 3), and 'of cursing' (2 Pet. ii. 14).

¹⁷ The second clause is only another aspect of unrighteousness, for 'love is the fulfilling of the law' (cp. Rom. xii. 10; Gal. v. 14).

¹ Love, taken up from the last word of the previous section, now becomes the prominent idea and suggests the contrast of hatred.

² The words (*ἵνα ἀγαπήμεν*) state the object as well as the contents of the message (see Westcott, *Ep. J.* 107).

³ 'Love means life, and hate means death' (Plummer, *Ep. J.* 130).

⁴ St. John, like his Master (cp. Matt. v. 21, 22), spiritualizes the sixth commandment, expanding it so as to include angry thoughts. For the positive side of this commandment, enforced as here by the great Example, cp. Eph. iv. 30, 31.

⁵ The 'of God' should be omitted. 'The love of God to us is not that which would, as *such*, be adduced to us as a pattern of brotherly love' (Alford, iv. 475).

beholds unmoved his needy brother, shutting up his compassion, cannot have the love of God abiding in him⁶. Let them love not only in hypocritical profession, but in deed and in truth⁷.

Results of this love. Ch. iii. 19-24. The first effect of practising this love is the confidence it inspires. By this the converts will know that they are of the truth (cp. John xviii. 37), and shall assure their hearts⁸ in the sight of God 'whereinsoever' (R. V.) these may condemn them; because God is greater than their hearts, and knoweth all things⁹. Much more, if their hearts condemn them not, have they 'boldness' (R. V.) toward God¹⁰. And so, as those who keep His commandments and do what is pleasing in His sight (cp. John viii. 29), they receive an answer to all their prayers (cp. John ix. 31). The sum of those commandments is faith in the name of the Son, with the love which is the fulfilling of that Son's commandment (cp. John xiii. 34, xv. 12, 17). And the result of such obedience is a lasting communion with God¹¹, the assurance of which comes from the Spirit which He hath given them¹².

⁶ These have not learned the lesson of self-sacrifice at all; so far from being ready to *die* for the brethren, they show them no kindness whatever. For 'goods' (*Blos*), cp. ch. ii. 16. 'Beholdeth' (*θεωρεῖ*) implies looking on calmly.

⁷ 'Little children, love one another,' is said by St. Jerome to have been the repeated exhortation given by St. John in extreme old age. To love 'in word' is opposed here to 'in deed.' 'With the tongue' denotes hypocritical profession, as opposed to 'in truth' (see Plummer, *Ep. J.* 134).

⁸ For this use of the 'heart' (*καρδία*), cp. Acts ii. 37; Rom. ii. 15. 'St. Paul and St. Peter alone in Scripture use *conscience* (*συνείδησις*); for the word in John viii. 9 (A. V.) is probably an interpolation (see S. C. iv. 330).

⁹ Various explanations are given of this passage, according as the first word of ver. 20 is read as conjunction (*ὅτι*), or as relative (*ὅτι*), and as 'greater' (*μεῖζων*) is taken to mean 'more searching' or 'more merciful'; the passage being regarded as speaking either of appeal to an unawakened or of consolation for a morbid conscience (see Ellicott, iii. 486).

'We must not give "God is greater" a one-sided interpretation. . . . It means that He is a more perfect Judge than our heart can be' (Plummer, *Ep. J.* 136).

¹⁰ For this 'boldness' (*παρρησία*), cp. ch. ii. 28, v. 14; Heb. iv. 16).

¹¹ 'The obedience, which is the rule of Christian life, issues in abiding fellowship with God' (Westcott, *Ep. J.* 139).

¹² The Spirit has been referred to in ch. ii. 20, but is here distinctly mentioned for the first time in this Epistle.

7. THE SPIRIT OF TRUTH AND THE SPIRIT OF ERROR.

Ch. iv. 1-6.

The mention of the Spirit introduces another of those contrasts with which St. John emphasizes his teaching. He warns his beloved not to trust every evidence of spiritual endowment, but to 'prove' (R. V.) each, to see whether it is from God, because many false teachers have already appeared¹. The criterion between true and false spirits is the confession of the truth of the Incarnation². Every spirit which does not thus confess Jesus (see R. V.)³ is not of God; and such denial is the spirit of the Antichrist, of whose coming they have heard, and which is already in the world⁴. But they, his little children, who are of God, have overcome (cp. John xvi. 33) these seducers, being inspired by One greater than the prince of this world (cp. John xii. 31⁵, xiv. 30). These teachers, being of the world (cp. John xv. 19, xvii. 14), speak 'as of' (R. V.) the world, and are heard by the world. But the true Apostles, being of God, are listened to only by those who are of and who know God, cp. John viii. 47⁶. And it is by the character of those who receive their teaching that the Spirit of truth (cp. John xiv.

¹ 'False prophets' (ψευδοπροφῆται) are contrasted in N. T. with true prophets under the old dispensation (cp. Luke vi. 26; 2 Pet. ii. 1), and with the Apostles under the new (cp. Matt. vii. 15, xxiv. 11, 24; Mark xiii. 22). In the Book of Revelation the singular is used (cp. ch. xvi. 13, xix. 20, xx. 10) of 'the embodied power of spiritual falsehood' (see Westcott, *Ep. J.* 133; Plummer, *Ep. J.* 142).

² 'Know ye' (γινώσκετε) may be either indicative or imperative (cp. ch. ii. 27, 29). For various renderings of the words which follow, see Westcott, *Ep. J.* 134. For 'come (ἐληλυθότα) in the flesh,' cp. 2 John 7. 'In this passage the Incarnation is looked upon as a past fact with permanent consequences in the present' (S. C. iv. 333).

³ The words which follow in A. V. are an interpolation from the previous verse.

⁴ Another old reading for 'that confesseth not' is 'that severeth' (ἀλύει, see p. 106; *qui solvit*, *Vulg.*). 'The Docetae and Ebionites had already begun to sever Jesus—to say that He was a man, to whom for a time only the Spirit of God had been united, or that He was a man only, and not the Son of God at all' (Farrar, *E. D. C.* ii. 448; see p. 98).

⁵ Or, 'the power' or 'manifestation' may be the word to be supplied. This reverts to the subject of ch. ii. 18-28.

⁶ The body of true believers is animated by a greater power than that under whose influence the whole world lieth (cp. ch. v. 19).

17, xv. 26, xvi. 13) may be distinguished from the spirit of error (cp. 1 Cor. ii. 12).

8. GOD'S LOVE AND MAN'S LOVE. Ch. iv. 7-21.

The origin and inspiration of love. Ch. iv. 7-16. Love now becomes once more the dominant idea, but the contrast is no longer, as in ch. ii. 7-11 and ch. iii. 11-24, between love and hatred, but between God's love for man and the responsive love for God required of man¹. The beloved² converts are exhorted to love one another, because love is of God, and to exercise love is the proof of being 'begotten' (R. V.) of God and knowing God. The want of this love shows ignorance of that God who Himself is love. The great manifestation of divine love³ was God's sending His only begotten (cp. John i. 14, 18, iii. 16, 18) Son into the world (cp. John iii. 16), that men should live through Him⁴. The origin of love was not with us, but with Him who sent His Son to be the propitiation (cp. ch. ii. 2) for our sins. In return for this love for them, Christians ought to love one another. And, though no man hath 'beheld' (R. V.) God at any time⁵, God dwelleth in those who practise this love, and divine love is perfected in them⁶; and the gift of the Spirit is the proof of His abiding presence with them. The Apostles⁷ have seen and do testify (cp. ch. i. 2; John iii. 11, 32) to this sending of the Son to be the Saviour of the world (cp. John iii. 17, iv. 42). For those who confess this Jesus to be Son of God there is the closest communion with God (cp. ch. iii. 24), as those who have known and believed this love of God shown in them⁸.

¹ The connexion with what has gone just before may be found in love being the proof of the knowledge of God, and both being gifts of the same Spirit.

² This description (*ἀγαπητός*), already used in ver. 1, and in ch. iii. 2, 21, is specially impressive now (cp. ver. 7).

³ This love is said to be manifested 'in us' (R. V. *ἐν ἡμῖν*), in whom, as its recipients, it becomes a living power.

⁴ Should have eternal life (cp. ch. v. 11; John iii. 16), begun here (cp. John xvii. 3), to be perfected hereafter.

⁵ The word here (*τεθέαται*), different from that in John i. 18 (*ἑώρακεν*) and that in 1 Tim. vi. 16 (*εἶδεν*), implies 'continuous beholding' (see p. 100).

⁶ Though God is invisible, He is not only very near to, but a permanent power in the hearts and lives of those who love Him. 'Man receives the love of God and makes it his own' (Westcott, *Ep. J.* 144).

⁷ The 'we' is emphatic. God is invisible, but the Apostles have beheld the Incarnate Son.

⁸ Compare 'We dwell in Him and He in us, we are one with Him' and

The effects of love. Ch. iv. 17-21. In this communion their love is made perfect (cp. ver. 12), as those who in this world follow the great Example, that so they may have boldness in the day of judgement⁹. For in perfect love there is no element of fear, since this, which involves 'punishment' (R. V.)¹⁰, belongs only to those not made perfect in love, and has been cast out by such perfect love¹¹. And that love, inspired by the love first shown to them by God (cp. ver. 10), will be displayed in action. Any man who professes to love God, while he hates his brother, is a liar; for he who loveth not his brother, whom he hath seen, 'cannot love' (R. V.) the invisible God, who has given His commandment of love, that the love for Him might be extended to the brethren¹².

9. THE VICTORY AND WITNESS OF THE FAITH.

Ch. v. 1-12.

The victory of faith. Ch. v. 1-5. The writer now passes on to the faith, which is the source of this active love for man, just described as the proof of love of God. Every one who believes in Jesus as the Christ is 'begotten' (R. V.) of God, and loves not only His heavenly Father, but all others who are His children¹. This love is shown in keeping the commandments

He with us' (H. C. Service, *P. B.*). This close fellowship is sometimes spoken of as with the Father (cp. ver. 16, ch. iii. 24), sometimes as with the Son (cp. John vi. 56, xv. 4), sometimes as with both (cp. ch. ii. 24; John xiv. 20, xvii. 22).

⁹ Their love is developed unto perfection by 'following the steps of His most holy life,' in order that they may have boldness when He shall return as Judge. 'The day of the judgement' is only found here; elsewhere it is 'a day of Judgement' (cp. Matt. x. 15, xi. 22, 24, xii. 36; 2 Pet. ii. 9, iii. 7).

¹⁰ The word (*κόλασις*, see p. 34) is only found elsewhere in N. T. in Matt. xxv. 46. A different word (*βάσανος*, cp. Matt. iv. 24; Luke xvi. 23, 28) is used for 'torment.'

¹¹ 'Fear is an instrument of painful discipline; and when the end of perfect fellowship with God has been reached, the discipline is no longer needed' (Westcott, *Ep. J.* 152). The fear here spoken of is servile (cp. Rom. viii. 15).

¹² Such love of the brethren was not only contained in but was the aim the commandment.

¹ 'Faith is the sign of a new life, and the presence of this life involves love for all who share it' (Westcott, *St. J.* 168).

of God, which are not grievous (cp. Matt. xi. 20)². Whatsoever³ is 'begotten' (R. V.) of God overcometh the world, and the victorious power which has gained this triumph is faith⁴. He that overcometh the world is none other than he who believes that Jesus is the Son of God.

The witness of faith. Ch. v. 6-12. The writer next speaks of the witness on which this faith rests, This Son of God is He that came through water and blood, even Jesus Christ; who came not in the water only, but in the water and in the blood⁵. And for this coming we have the witness of

² Contrast the 'heavy burdens' or restrictions of the Scribes and Pharisees (cp. Matt. xxiii. 4).

³ For the use of the neuter, see p. 100. 'The neuter emphasizes the victorious power. It is not the man, but his birth from God which conquers' (Plummer, *Ep. J.* 157).

⁴ The word for victory (*νίκη*) occurs nowhere else in N. T. Faith is described as sharing in the victory of Him who overcame the world (cp. John xvi. 33). In the next verse the tense is changed, as describing the experience of each believer.

⁵ 'This is the most perplexing passage in the Epistle, and one of the most perplexing in N. T.' (Plummer, *Ep. J.* 157). Of the various interpretations given to it, the following are those most generally accepted:—

(a) That it refers to the 'historical witness' to Christ at His Baptism, and at His Crucifixion. In the first He was manifested (cp. John i. 31) as He who was 'to fulfill all righteousness' (Matt. iii. 15). In the last He was manifested as the Redeemer of the world. These two events, at the commencement and at the close of His ministry, may be said to sum up the whole work on earth of the Incarnate Son.

(b) That they refer to the two sacraments which Christ ordained, Baptism and the Lord's Supper.

Other explanations are (c) that they refer (in inverted order) to the blood and water which came from our Lord's pierced side (cp. John xix. 34); (d) or, that they tell of the twofold work of purification and redemption which He came to perform.

These explanations are 'not all exclusive of one another,' and one or more may well be combined. The sacraments perpetuate the 'historic witness,' and, while the water and the blood are symbols of these sacraments, they in turn symbolize the double work of purification and redemption.

The expression is changed from 'by' or 'through' (*διὰ*) to 'with' or 'in' (*ἐν*), as in one case 'marking the means by which Christ's office was revealed, in the other the sphere in which He continues to exercise it' (see Westcott, *Ep. J.* 174). For a fuller account of these, or some of these interpretations, see Plummer, *Ep. J.* 158, 159; Westcott, *Ep. J.* 172-174; Alford, iv. 500-502; Farrar, *E. D. C.* ii. 459-464; Wordsworth, iii. 122, 123.

the Spirit of truth (cp. John xv. 26). Thus we have the united testimony of three witnesses, the Spirit, and the water, and the blood⁶. And, if we accept such witness of men⁷, how much more ought we to accept the fact that (see R.V.) God has borne this witness 'concerning' (R.V.) His Son. He that believeth on the Son of God has the witness in his own conviction⁸; but He who believeth not this witness borne by God makes Him out to be 'false in His dealings with men' (cp. ch. i. 10). And the witness is this, that God gave to us eternal life in His Son (cp. ch. i. 2; John iii. 36, v. 24). He who hath the Son hath that life, and he who hath not the Son of God hath not that life⁹.

10. CONCLUDING INSTRUCTIONS AND SUMMARY.

Ch. v. 13-21.

Boldness in prayer and intercession. Ch. v. 13-17. This conclusion commences with a statement of the object of the Epistle. It has been written to those who believe in the name of the Son of God, that they may know they have eternal life (cp. John xx. 31)¹. Boldness towards God is again spoken of in connexion with prayer (cp. ch. iii. 21, 22)², as inspired by the knowledge that all petitions which are in accord with His will are sure to be granted³. This assurance may be felt in interceding for a fellow Christian, who is seen sinning not unto death. But, while all unrighteousness is sin, there is sin which is mortal, and concerning this the Apostle does not urge such intercession to be made⁴.

⁶ See R. V. The evidence against the genuineness of the additional words in A. V. is very strong.

⁷ There may be a reference to the common acceptance of two witnesses (cp. John viii. 17).

⁸ 'In him' (R. V.). 'The external witness faithfully accepted becomes internal certitude' (Plummer, *Ep. J.* 162).

⁹ For 'hath the son,' cp. ch. ii. 23, 2 John 9. For its meaning, cp. Eph. iii. 17.

¹ Here again some words in ver. 13 (A. V.) should probably be omitted.

² In other passages (cp. ch. ii. 28, iv. 17) this 'boldness' (*παρρησία*) is spoken of in connexion with the Day of Judgement.

³ That any should not be granted is due to our 'ignorance in asking' (cp. Matt. xx. 22; Mark x. 38).

⁴ Not 'a sin.' The reference is not to certain acts of sin, which are mortal, while others are venial, but to habitual or obstinate sinning. So

Concluding summary. Ch. v. 18-21. Three truths taught in the Epistle are re-stated: that the only-begotten Son of God keeps a man from sin (cp. ch. iii. 9) and from the evil one (cp. John xvii. 15, R. V.)⁵; that the converts are of God, while the world is under the evil one (cp. ch. iv. 4)⁶; and that the Incarnate Son has given them the power to know and have fellowship with the true God, and with His Son Jesus Christ; which knowledge is eternal life (cp. John xvii. 3)⁷. Let the converts then 'guard' (R. V.) themselves from idols⁸.

the prophet Jeremiah was forbidden to intercede for the Apostate Jewish people (cp. Jer. vii. 16, xiv. 11).

⁵ This is probably the meaning of the words 'he that was begotten of God keepeth him' (R. V.). The correct reading is probably 'him' (*αὐτόν*)—not 'himself' (A. V., *ἑαυτόν*).

⁶ Literally, 'lieth in the evil one'—i. e. is in the sphere of his influence.

⁷ 'This is the true God' may refer either to the Father or the Son; probably to the latter.

⁸ Possibly with some reference to Ephesus, where St. John was writing, being, like Athens, a city full of idolatry (cp. Acts xvii. 16); but including also a warning against all delusions (cp. 1 Thess. i. 9) or desires (cp. Eph. v. 5; Col. iii. 5) which would lead these converts astray from the knowledge and love of the true God.

II JOHN

I. INTRODUCTION.

Canonicity and authorship of the Epistle. Eusebius includes 2 *John* and 3 *John*, with *James*, 2 *Peter*, and *Jude*, among the Books whose authenticity, though recognized by most, had been disputed (see p. 54)¹. There is, however, considerable external evidence in favour of this Epistle², and the internal evidence, especially the many resemblances to 1 *John*, is very strong³. The writer's description of himself in ver. 1 has been supposed by many to point to the authorship of another teacher at Ephesus, called 'John the Elder'⁴. But such title may well have been adopted by St. John, as it is by St. Peter (cp. 1 Pet. v. 1)⁵, being still used 'of those who held the highest office in the Church'⁶.

Time and place of writing. The Epistle appears to

¹ See *H. E.* iii. 25. For various references to the letter in early writers, see Alford, iv. 181-184; Gloag, *C. E.* 323-325.

² 'These Epistles (2 and 3 *John*) are recognized by Irenaeus and by Clement of Alexandria. Their brevity and the comparative unimportance of their matter caused them to be looked on with some suspicion' (Salmon, *I. N. T.* 290).

³ 'The second Epistle bears the closest resemblance in language and thought to the first' (Westcott, *Ep. J.* lv). Out of its thirteen verses seven or eight find close parallels in 1 *John* (see Plummer, *Ep. J.* 54-56).

⁴ 'In the early Church there was a vague notion . . . that there were two great religious teachers in Ephesus at the close of the first century, John the Presbyter, and John the Apostle' (Farrar, *M. B.* 497).

⁵ Some have supposed that the Apostle refers to his age, like St. Paul (cp. Philem. 9), but with greater reason, as being the last of those who had been companions of the ministry (see S. C. iv. 359). It was needless for him now to claim Apostolic authority. 'The dispute as to who was and who was not to be regarded as an Apostle had long since died away' (Farrar, *E. D. C.* ii. 484).

⁶ 'The title does not appear to have become confined to the presbyters or priests of the Church until about A. D. 200' (Pullan, 261).

belong to the same period as 1 *John*, having been written from Ephesus⁷ in the Apostle's old age. Whether this preceded or followed the longer Epistle it is impossible to say.

Destination of the Epistle. The various opinions as to this difficult question⁸ may be divided into two classes, according to the interpretation given to the words 'unto the elect lady and her children' (ver. 1). This naturally suggests its being a personal letter, addressed to some Christian matron. But of those who support this view some have regarded it as purposely undefined, while others have rendered the words as 'unto the elect Kyria,' or 'unto the lady Electa⁹,' many, however, have regarded 'the lady' here as meaning the Church—whether the Church at large, or some particular branch of it¹⁰. The literal interpretation seems the more probable one; the letter being, like *Philemon*, a 'precious specimen of the private correspondence of an Apostle'¹¹.

⁷ The visit referred to in ver. 12 may have been 'an intended tour of inspection' from this, the centre of the Asiatic Churches (see Hastings, *D. B.* ii. 740).

⁸ 'The destination of the second letter is enigmatic. No solution of the problem offered by "unto the elect lady" (ἐκλεκτῇ κυρίᾳ) is satisfactory' (Westcott, *Ep. J.* lvi).

⁹ If the first, the words may mean rather 'an elect lady' than 'the elect lady.' The analogy of 3 *John* ver. 1 is in favour of an address by name. Ver. 13 seems fatal to the rendering 'Electa,' as this would make two sisters have the same name. 'Kyria' occurs in ancient monuments as a proper name. But the order of the words is against this interpretation (cp. 3 *John* 1; see Gloag, *C. E.* 335). The idea that the letter was addressed to Martha of Bethany rests on this Hebrew name meaning the same as Kyria.

¹⁰ Various Churches have been suggested—Jerusalem, Corinth, and others; but these are mere conjectures. Another view is that the letter is written to the Church at Babylon, to which greeting is now sent from her 'elect sister' (ver. 13) at Ephesus, in return for that which St. Peter had sent (cp. 1 *Pet.* v. 13) from Babylon (see p. 67) to the Churches of Asia (see Wordsworth, iv. 128, 129). It has also been supposed that St. John has taken the title 'elect' from the phrase (ἡ ἐν Βαβυλῶνι συνεκλεκτή) which St. Peter used in that letter written from Rome (see Salmon, *I. N. T.* 294).

¹¹ See Plummer, *Ep. J.* 57. For a fuller account of the different views

Object and character of the Epistle. The Epistle is evidently designed as a warning against those who were spreading erroneous teaching with regard to the Incarnation. After expressing his rejoicing in those who walk in the truth, the Apostle gives an earnest exhortation to keep in the old paths and hold fast to the old doctrine, and he deprecates giving any countenance to these false teachers¹². It may thus be divided into two parts:—

(1) Greeting, thanksgiving, and exhortation—verses 1-6.

(2) Warnings and conclusion—verses 7-13.

II. CONTENTS OF THE EPISTLE.

I. GREETING, THANKSGIVING, AND EXHORTATION.

Verses 1-6.

The Epistle opens with a greeting from 'the elder' (see p. 115) unto 'the elect lady' (see p. 116) and her children¹. These, whom the writer loves in truth (cp. 1 John iii. 18) for the truth's sake, as do all who know that truth which shall abide with them for ever (cp. John xiv. 16), shall share² in the grace, mercy, and peace (cp. 1 Tim. i. 2; 2 Tim. i. 2) which are sent from the Father and from the Son, in truth and love³. The Apostle rejoices to have found some of these children walking in truth⁴, according to the commandment received from the Father; and now he entreats the 'lady,' not as writing a new commandment, but

on this question, see Hastings, *D.B.* 740, 741; Gloag, *C.E.* 331-336; Alford, iv. 184-187; Farrar, *E.D.C.* ii. 485-493, &c.

¹² This letter and 3 *John*, short though they are, have a special interest as giving us 'the last glimpse of Christian life in the Apostolic age' (see Westcott, *Ep. J.* lvi).

¹ This may mean either natural or spiritual children (cp. Gal. iv. 25, 26; 1 Tim. i. 2).

² The better reading is 'with us' (R.V.). 'This unique form of salutation seems to have been determined by the preceding clause, "shall be with us" (*μεθ' ἡμῶν ἔσται*). The wish passes into assurance' (Westcott, *Ep. J.* 215).

³ 'Truth and Love are key-notes of the Epistle' (Farrar, *E.D.C.* ii. 497).

⁴ 'The Apostle has met with some of the elect lady's children (or some members of the particular Church addressed), probably in one of His Apostolic visits to some Church in Asia Minor' (see Plummer, *Ep. J.* 177).

that heard from the beginning (cp. 1 John ii. 7, 8, iii. 11), to continue in that mutual love, which, as taught from the beginning (see p. 100), is the walking after God's commandments.

2. THE WARNINGS AND CONCLUSION. Verses 7-13.

The exhortation is followed by a warning against false teachers. Many deceivers¹, denying the Incarnation, 'are gone forth' (R.V.) into the world², and every such deceiver is the antichrist³. Let then these readers look to themselves that so they may not lose the results of the Apostle's labours among them, but may receive a full reward⁴. Every one that, instead of abiding in the teaching of Christ, goes beyond this⁵, hath not God; whereas he that abideth in this teaching hath both the Father and the Son (cp. 1 John ii. 23). Another warning follows against mistaken charity. Any one who brings not the true doctrine is not to be hospitably received or cordially welcomed; for to show him sympathy by such greeting is to partake of his evil deeds⁶. Many other instructions which might be given the Apostle will not commit to writing⁷, hoping soon to visit and speak face to face with his readers, that so their joy may be fulfilled (cp. 1 John i. 4)⁸. A closing salutation is sent to the 'lady' by the children of her elect sister⁹.

¹ For 'deceivers' (πλάνοι), cp. Matt. xxvii. 63; 1 Tim. iv. 1. The verb (πλανάω) is used in 1 John i. 8, ii. 26, iii. 7.

² 'The tense (cp. 1 John ii. 19) seems to mark a particular crisis' (Westcott, *Ep. J.* 218). They left the Church for the unbelieving world. The words here (ἐρχόμενον ἐν σαρκί) seem to imply that these denied not only the fact but the possibility of the Incarnation.

³ Cp. 1 John ii. 18. The words may mean that such is the typical deceiver of his fellow men, or that the collective influence of these is the antichrist.

⁴ The readings throughout this verse vary between the first and second persons.

⁵ The words (ὁ προάγων) mean 'he that goeth onward' (R.V.), not 'transgresseth' (A.V.). A reference to the *advanced* thinkers who called themselves Gnostics.

⁶ The word (χαλεπὸν) is used of first greeting in Acts xv. 23, xxiii. 26; Jas. i. 1. 'Evil deeds' may mean pernicious influence.

⁷ For 'paper' (χάρτης), cp. Jer. xxxvi. 23, LXX. For 'ink' (μέλαν), cp. Jer. xxxvi. 18, LXX; 2 Cor. iii. 3; 3 John 13.

⁸ These words seem to point to there having been a long and cruel separation (see S.C. iv. 368).

⁹ Either her nephews, residing at Ephesus; or the members of a sister Church, according to the interpretation given to 'elect lady.'

III JOHN

I. INTRODUCTION.

Canonicity and authorship of the Epistle. The authenticity of this Epistle, though classed among the controverted Books (see p. 54) and supported by less external testimony than *2 John*, has from early times been generally admitted on the ground of internal evidence¹. It is indeed less akin than *2 John* to St. John's Gospel and to *1 John*²; but the many resemblances to the other short letter itself, especially in the opening and concluding words, point to identity of authorship³.

Destination of the Epistle. The opening clearly describes it as addressed 'unto Gaius the beloved' (R. V.). The only questions are as to the position of this Gaius; whether he held office in the Church, or was a private Christian known for his goodness and hospitality⁴; and as to his identity with any one of the three bearing this common Roman name who are mentioned elsewhere in N. T.⁵.

Time and place of writing. It is probable that the letter was written at Ephesus, St. John's 'head quarters,' at the same time as or soon after *2 John*.

¹ 'Eusebius places it among the *Antilegomena* (*H. E.* iii. 25), but it was generally accepted in the fourth century' (Pullan, 263).

² See Plummer, *Ep. J.* 60.

³ See Gloag, *C. E.* 340, 341.

⁴ A Gaius is mentioned in the *Apostolical Constitutions* (viii. 46) as Bishop of Pergamus, which was not far from Ephesus. But this Gaius may have been some 'well-to-do layman' (see Plummer, *Ep. J.* 61; Gloag, *C. E.* 344).

⁵ 'Gaius' is another form of Caius. A Gaius of Macedonia is mentioned in Acts xix. 29; a Gaius of Derbe in Acts xx. 4; and a Gaius of Corinth in Rom. xvi. 23; 1 Cor. i. 14. The latter, described as St. Paul's 'host,' seems to have been also 'famous for the necessary duties of Christian hospitality' (see Farrar, *M. B.* 505).

Object of the Epistle. The Epistle seems to have been written as a letter of commendation (cp. 2 Cor. iii. 1) on behalf of a missionary called Demetrius and his companions, who were visiting the Church to which Gaius belonged⁶. A previous letter of the same kind had apparently already been written to the authorities of that Church⁷, but a certain Diotrephes, who repudiated St. John's authority, had opposed the reception of these friends of the Apostle⁸. For this he shall be censured and punished, as he deserves, when the Apostle visits the Church. Gaius, who had already shown them hospitality, is exhorted to continue to do so.

Characteristics of the Epistle. This Epistle is specially interesting for the light which it throws on early Church life and work⁹. We also find in it a sample of the private correspondence of an Apostle¹⁰. This letter and 2 *John* were probably included in the 'Catholic Epistles,' though addressed to individuals, from being regarded as mere appendices to 1 *John* (see p. 48)¹¹. The letter may be divided into two parts:—

1. Address to and commendation of Gaius, verses 1-8.
2. References to other persons, and conclusion, verses 9-14.

⁶ We learn from the document called *the Didache*, or *Teaching of the Twelve Apostles*, that there was an organized system of such itinerant preachers, moving rapidly from place to place, and supported in each by the hospitality of the brethren (see Hastings, *D. B.* ii. 741; Smith, *D. B.* i. pt. ii. 1767). It is uncertain whether Demetrius (cp. ver. 12) belonged to these missionaries, or was the bearer of this subsequent letter, or was some prominent member of the Church visited.

⁷ Some have supposed this (cp. ver. 9) to refer to 1 *John* or 2 *John*.

⁸ We know nothing about this 'ambitious schismatic.' He may have been one of the presbyters of the Church visited by these teachers.

⁹ It 'reveals a striking and in some respects unique picture of the condition of the early Church. There is a dramatic vigour in the outlines of character which it indicates' (Westcott, *Ep. J.* lvi).

'This Epistle is of a moral and disciplinarian character' (Wordsworth, iv. 133).

¹⁰ 'For beyond all question, whatever we may think of the second Epistle, *this* letter is addressed to an individual' (Plummer, *Ep. J.* 59).

¹¹ See Smith, *D. B.* i. pt. ii. 1768.

II. CONTENTS OF THE EPISTLE.

I. ADDRESS TO AND COMMENDATION OF GAIUS.

Verses 1-8.

The Epistle is addressed by 'the elder' to Gaius, whom he loves 'in truth' (cp. 2 John 1). This is followed by a prayer that in all things he may prosper and be in health, even as his soul prospers¹, and by an expression of joy (cp. 2 John 4) at the witness borne (see R. V.) to his walking in truth by brethren who came to Ephesus. The Apostle can have no greater proof of divine favour than to receive such news of his own children². He further commends Gaius for doing 'a faithful work' (R. V.)³ in all his hospitality shown to the brethren, even to strangers, to which kindness these had borne public witness. He will do well now by forwarding them on their journey (cp. Acts xv. 3; Titus iii. 13) in a manner worthy of their dedication to God's service; as those who went forth for 'the sake of the Name' (R. V.; cp. Acts v. 41), refusing any help from the unconverted⁴. Such ought to be welcomed by those who would be their fellow workers in the cause of the truth⁵.

2. REFERENCES TO OTHER PERSONS, AND CONCLUSION.

Verses 9-14.

The Apostle had already written briefly to the Church of which Gaius was a member, but his authority had been denied

¹ This 'adds what corresponds to the fuller Christian greeting; cp. 2 John 3' (Westcott, *Ep. J.* 225). The word for 'prosper' (*εὐδοῦσθαι*), which properly refers to a good journey (cp. Rom. i. 10), is so used figuratively in 1 Cor. xvi. 2. That for 'be in health' (*ὑγιαίνειν*) is used of bodily health in Luke vii. 10, xv. 27. St. Paul uses it figuratively in the Pastoral Epistles of sound doctrine (cp. *L. L. P.* 184). It is uncertain whether there is any intimation here of Gaius having been in ill health.

² The word for 'joy' (*χάρις*) means rather 'grace' (see R. V. mg.) or divine favour.

³ Others explain the word (*πιστόν*) as denoting an act sure of its reward (see Westcott, *Ep. J.* 227).

⁴ 'Gentiles' (*ἔθνη*) must mean here those heathen to whom they were come to preach the Gospel.

⁵ This (see A. V.), rather than 'with the truth' (R. V.), seems to be the meaning here.

by the ambitious Diotrephes⁶. If he carries out his intention (cp. ver. 14) of visiting this Church, he will call public attention to the idle calumnies⁷ of this arrogant opponent, who not only himself refused hospitality to the missionaries, but sought to excommunicate all who wished to welcome them⁸. The converts are exhorted not to imitate such evil conduct, but to do that good which is of God, and avoid the evil which excludes men from all knowledge of Him (cp. 1 John iii. 6). Demetrius is named as an example of good conduct⁹, who has the threefold 'witness' (R.V.) of general approval, of his walking in the truth¹⁰, and of the Apostle himself, whose 'witness' Gaius knows to be true (cp. John xix. 35, xxi. 24).

The conclusion of the Epistle bears a marked resemblance to 2 John 12, 13 (see p. 118). A longer letter is needless in the prospect of a speedy personal meeting. The Apostle sends peace¹¹ to his converts, whom the friends salute, and who is to salute each friend there by name¹².

⁶ 'There is nothing to indicate that Diotrephes held false opinions: his ambition only is blamed' (Westcott, *Ep. J.* 229). For 'loving pre-eminence' (φιλοπρωτεύων), cp. Matt. xx. 28.

⁷ For 'prating' (φλυαρῶν), cp. 'tattlers' (φλύαροι) in 1 Tim. v. 13.

⁸ 'Casteth them out' (ἐκβάλλει) is a Johannic word for excommunication: cp. John ix. 34, 35 (S. C. iv. 398). The word does not imply that he succeeded, and may not refer to formal excommunication (see Farrar, *E. D. C.* ii. 508; Ellicott, iii. 501).

⁹ Nothing is known of this man any more than of Diotrephes. Some suppose him to have been the Demetrius of Acts xix. 24, who had since been converted. He may have been the bearer of this letter.

¹⁰ Others explain this as the witness of the Spirit of truth. But in this case it would surely have been put first or last.

¹¹ This here, as in 1 Pet. v. 14, taking the place of the ordinary 'farewell' (χαίρετε).

¹² The unusual expression 'the friends' (οἱ φίλοι) here may be a reminiscence of John xv. 14, 15; and 'by name' (κατ' ὄνομα) of John x. 3.

JUDE

I. INTRODUCTION.

Canonicity of the Epistle. This Epistle, though also classed by Eusebius¹ among the *Antilegomena* (see p. 54), is better supported by external evidence than some others of these², and was accepted early by at least three important Churches³. The objections raised to it have been mainly on the ground of internal evidence; the chief points assailed being the uncertain authorship, the supposed indications of a later date (verses 3, 17, 18), and the references to Jewish traditions and legends (verses 9, 14, 15). These objections, however, have all been well answered⁴, and are more than counterbalanced by other considerations.

Authorship of the Epistle. The author does not claim to be an Apostle, but describes himself as 'a servant of Jesus Christ' (cp. Jas. i. 1), and 'the brother of James'⁵. The name

¹ *H. E.* iii. 25. He admits, however, that it was widely known and acknowledged.

² 'It is among the best attested of the *Antilegomena*' (Farrar, *M. B.* 453). 'It is recognized by writers who are silent with respect to the Epistle of James' (Salmon, *I. N. T.* 519). 'It is more strongly supported by external evidence than that of St. Peter' (Farrar, *E. D. C.* i. 220).

³ It was accepted as authoritative (a) at Alexandria, where it is quoted by Clement; (b) at Carthage, where Tertullian refers to it; (c) at Rome, where it was included in the *Muratorian Canon* (see Hastings, *D. B.* ii. 799, 800).

⁴ 'The faith' in ver. 3 is used almost in the same way for 'a definite body of doctrine' in such passages as Rom. x. 8; Gal. i. 23. The account of heresies does not imply, as has been alleged, any 'definite Gnostic system' (see Pullan, 266). The reference to 'words spoken before by Apostles' is best suited to a time when those who had heard their oral teaching were still living (see S. C. iv. 386).

⁵ The first of these descriptions is used both by St. Peter (2 Pet. i. 1) and by St. Paul (Rom. i. 1; Phil. i. 1), but it is unlikely that any one who could claim apostolic authority would describe himself as 'the brother of James.'

'Jude' or 'Judas' was a very common one. Of the six so called who are mentioned in N. T.⁶, three have been suggested as having a claim to the authorship of this letter; (a) Judas, also named Lebbaeus and Thaddaeus (cp. Matt. x. 3; Mark iii. 18), who was one of the Twelve⁷; (b) 'Judas, surnamed Barsabbas' (cp. Acts xv. 22 R.V.), who was sent with Paul, Barnabas, and Silas, to Antioch;⁸ (c) Judas, who was one of our Lord's brethren (cp. Matt. xiii. 55; Mark vi. 3). The last view is generally accepted⁹.

Destination of the Epistle. The opening address is consistent with the idea of a Catholic Epistle. Some have supposed it to have been encyclical¹⁰. The allusions to incidents of O. T. history and to Rabbinical traditions seem to mark it as designed for Jewish Christians¹¹: but others consider that the letter was addressed to a 'predominantly Gentile' Church¹², and there are signs of the intended readers being those living in the midst

⁶ Judas Iscariot; Judas, not Iscariot (cp. John xiv. 22); Judas, the Lord's brother; Judas of Galilee (cp. Acts v. 37); Judas Barsabbas (Acts xv. 22); and Judas of Damascus (cp. Acts ix. 11).

⁷ This was the view held by many early writers (see Wordsworth, iv. 137, 138). The rendering of 'Jude of James' ('Ιούδας Ἰακώβου) in Luke vi. 16 and Acts i. 13 as 'the brother' (A. V.), rather than 'the son' (R. V.), was probably due to the Apostle being identified with the writer of this Epistle.

⁸ This Judas may have been the brother of 'Joseph (or Joses) Barsabbas' (cp. Acts i. 23), both being among the brethren of the Lord (cp. Matt. xiii. 55; Mark vi. 3). The suggested authors would thus be reduced to two (see Plumptre, *P. and J.* 65, 86).

For the meaning of 'brethren of the Lord,' see *Gosp.* i. 92, 93.

⁹ We may 'take for granted' that this Judas is the author (see Salmon, *J. N. T.* 521). 'Awe and humility' may have prevented his describing himself as 'the Lord's brother' (see Farrar, *M. B.* 452); while the 'personal dignity' of the James who presided at the synod recorded in Acts xv. may explain the use of 'brother of James' here (see Alford, iv. 189).

¹⁰ See Hastings, *D. B.* ii. 804.

¹¹ 'The allusions in the Epistle are all Jewish' (Gloag, *C. E.* 364). 'All the illustrations used in the letter are those of a Jew writing for Jews' (S. C. iv. 384).

¹² This is said to be confirmed by the expression 'our common salvation' in ver. 3 (see Hastings, *D. B.* ii. 805).

of a heathen population¹³. Of particular Churches suggested the most probable seems to be Antioch¹⁴.

Time and place of writing. The time at which this Epistle was written is very uncertain, the dates proposed ranging from A. D. 60 to A. D. 80. If the view be correct that this was the earlier of the two Epistles (*Jude* and *2 Peter*) which have so much in common (see pp. 86, 87), then it must have been written before St. Peter's martyrdom, which was probably in A. D. 64. The references to Apostolic teaching and to the errors now prevalent has on the other hand been used as an argument for a later date. The absence of all allusion to the destruction of Jerusalem seems to point to the letter having been written before this took place¹⁵; and the story, related by Eusebius¹⁶, of Jude's grandsons appearing before Domitian, must imply the death of the writer before that Emperor's accession in A. D. 80.

The letter is commonly supposed to have been written in Palestine, perhaps at Jerusalem itself. Others have suggested Egypt, especially Alexandria, but both conjectures are doubtful¹⁷.

Object of the Epistle. The writer, already designing a letter about 'the common salvation' (ver. 3), seems to have been impelled to write at once in a different strain by rumours that had reached him of heretical teaching and corrupt practices, which were gaining ground among the converts (ver. 4)¹⁸. Against these he gives a solemn warning.

¹³ 'Those addressed evidently dwelt among an abundant and a wicked population, probably of a commercial character' (Alford, iv. 192).

¹⁴ See Pullan, 267. There are parallels to the description here in St. Paul's picture of the Corinthian Church, and the Church of Syrian Antioch seems best to fulfil the conditions (see Hastings, *D. B.* ii. 805). Corinth itself and Alexandria have also been suggested, but these conjectures 'have no adequate foundation' (see Farrar, *E. D. C.* i. 228).

¹⁵ We might certainly have expected this, if already past, to have been included in the number of divine judgements on the disobedient (cp. verses 5-7).

¹⁶ *H. E.* iii. 20. The story was that Domitian, having heard of these as survivors of David's descendants, summoned them to his presence: but that, on learning that they were humble labourers, tilling their own small farm, and that the kingdom of Christ of which he had heard was a spiritual kingdom, dismissed them with contempt.

¹⁷ 'The place of composition is unknown' (Bigg, *I. C. C.* 320).

¹⁸ It is maintained (see Salmon, *J. N. T.* 525) that those denounced were

Characteristics of the Epistle. The style of the Epistle has been well described as 'original and picturesque'¹⁹. The errors are denounced with unusual vehemence, and symbolic language is freely employed. The references to Jewish traditions, though uncommon, are not without parallel in Canonical Books²⁰. The writer has been said to be 'steeped in the language of the LXX,' but he has many peculiarities of diction²¹. The letter may be divided into three sections:—

1. Address, occasion, and historic warnings, verses 1-7.
2. Description and denunciation of the 'ungodly men,' verses 8-19.
3. Final exhortation and doxology, verses 20-25.

II. CONTENTS OF THE EPISTLE.

I. ADDRESS, OCCASION, AND HISTORIC WARNINGS.

Verses 1-7.

The Epistle is addressed by Judas, a 'bond-servant' (R. V. mg.) of Jesus Christ and brother of James (see p. 124), to those 'called, beloved in God the Father, and kept for Jesus Christ' (R. V.)¹. To these he prays that mercy and peace and love may be multiplied².

not false teachers, but only ungodly livers, or those who were insubordinate to their superiors. But the 'denial' of their Lord seems to imply more than this.

Others have supposed these denunciations to be prophetic of future false teaching, such as that of the Nicolaitans (cp. Rev. ii. 6, 15), or of other heresies as yet undeveloped (see Moffat, *H. N. T.* 580).

¹⁹ See Farrar, *M. B.* 450. 'The style exhibits a rough originality, which is less conspicuous in 2 *Peter*' (Smith, *D. B.* i. pt. ii. 1839).

²⁰ Compare e. g. St. Paul's mention of Jannes and Jambres in 2 Tim. iii. 8 (see Plumptre, *P. and J.* 87).

²¹ One feature often remarked on is his fondness for triplets, such as mercy, peace, and love (ver. 2); Cain, Balaam, and Korah (ver. 11), &c.

¹ Called to be God's saints (cp. Rom. i. 7; 1 Cor. i. 2). His beloved, who shall have been kept by Him (cp. John xvii. 11) unto the end. 'Called' (κλητοίς) is placed last in the original text. 'Beloved' (ἀγαπημένους, see R. V.), and not 'sanctified' (ἡγιασμένους, see A. V.), is the reading of the best MSS. For 'kept' (τηρημένους) for Jesus Christ, cp. 1 Thess. v. 23.

² For 'grace and peace,' cp. Titus i. 4; 1 Pet. i. 2; 2 Pet. i. 2 (see p. 68). The addition of 'love' here completes the first of St. Jude's triplets (see p. 126). In 1 Tim. i. 2; 2 Tim. i. 2 we find 'grace, mercy, and peace.'

While carefully preparing some fuller Epistle concerning their common salvation (see p. 125)³, he has felt himself 'constrained' (R. V.) to send at once an exhortation to these converts to contend earnestly for the faith once for all delivered to the saints⁴. For news has reached him of certain ungodly men, long before described as doomed to this sentence⁵, having crept in 'privily' (R. V.) among the converts⁶; men who pervert the grace of God into an occasion for leading lives of wantonness⁷, and who deny the only Master and Lord, Jesus Christ⁸.

The converts are reminded, though indeed they have learned all these things once for all⁹, of three memorable instances of such divine judgement¹⁰. First, the destruction of the unbelieving Israelites (cp. 1 Cor. x. 1-10; Heb. iii. 8-19) after the great deliverance of the Exodus¹¹. Secondly, the imprisonment under darkness in everlasting 'bonds' (R. V.), waiting for the final judgement, of those angels who kept not their own 'principality' (R. V.)¹²,

³ The hope of salvation which belongs to all Christians (see p. 125).

⁴ 'The faith' here is 'the form of sound words' (cp. 2 Tim. i. 13), 'not necessarily embodied as yet in a formal creed, but imparted orally to every convert' (Plumptre, *P. and J.* 202).

⁵ The judgement of such men had been foretold in O. T. (see S. C. iv. 392). Or this may be a metaphor 'from the practice of posting up the names of those who had to appear in court for trial' (Ellicott, iii. 509). For the latter, cp. Gal. iii. 1.

⁶ For 'crept in privily' (*παρεισέδυσαν*), cp. Gal. ii. 4; 2 Pet. ii. 1.

⁷ This seems to refer to an abuse of Christian liberty like that spoken of by St. Paul in Rom. vi. 1. Compare also 2 Pet. ii. 18, and for the whole passage which follows, compare 2 Pet. ii. throughout.

⁸ The context refers mainly to practical denial, but the parallel of 2 Pet. ii. 1 suggests doctrinal errors as well.

⁹ And therefore hardly need such reminder. Others explain the words as meaning 'as those who have known all these things,' &c. (see Alford, iv. 532; Ellicott, iii. 509). The best MSS. give 'knew all things.'

¹⁰ The three historic warnings in 2 Pet. ii. 4-6 are the angels that sinned (here placed second), the deluge, and the destruction of Sodom and Gomorrah.

¹¹ For 'the Lord' here another reading is 'Jesus' (see R. V. mg.). So 'Christ' is spoken of in connexion with this period of history in 1 Cor. x. 4.

¹² Or, 'sovereignty.' The word (*ἀρχή*) is translated 'rule' in 1 Cor. xv. 24. It is rendered 'principality' or 'principalities' in Rom. viii. 38; Eph. i. 21 (R. V. 'rule'), iii. 10, vi. 12; Col. i. 16, ii. 10, 15, in which passages classes of angels are spoken of; and 'principalities' (R. V. 'rulers') of earthly powers in Titus iii. 1. It may also mean 'beginning,' and so is rendered in A. V. 'first estate.'

but left their 'proper habitation' (R. V.)¹³. Thirdly, the overthrow of the cities of the Plain, whose inhabitants, for their impurity and lasciviousness, were set forth for an example of the punishment of eternal fire (see R. V. mg.)¹⁴.

2. DESCRIPTION AND DENUNCIATION OF THESE 'UNGODLY MEN.' Verses 8-19¹.

Like these offenders whose fate has just been referred to, the 'ungodly men' who are now denounced commit carnal sin 'in their dreamings' (R. V.), and 'set at nought' (R. V.) authority, and 'rail at' (R. V.) dignities (cp. 2 Pet. ii. 10)². And yet Michael the archangel, in his contest with the devil for the body of Moses, brought no judgement of evil-speaking against him (cp. 2 Pet. ii. 11), but said 'the Lord rebuke thee' (cp. Zech. iii. 2)³. But these, while railing at that which they understand not, are, like irrational creatures (see R. V.), destroying themselves by the indulgence of their natural desires, which they understand only too well (cp. 2 Pet. ii. 12). They went in the way of Cain⁴;

The account of their imprisonment (cp. 2 Pet. ii. 4), which is taken from the Apocryphal *Book of Enoch* (see p. 129), seems to mark some distinction between these fallen angels and the active power of evil referred to in such passages as Eph. vi. 12; 1 Pet. v. 8.

¹³ Some have supposed a reference in this to Gen. vi. 2, 4. The comparison drawn in ver. 7 between these angels and the cities of the Plain points to their sin having been one of sensuality.

¹⁴ The destruction of these cities seems to be regarded as a forecast of the final punishment described as 'of eternal fire.'

¹ See for this section notes on 2 Pet. ii. 10-22 (pp. 90-92).

² The 'dreamings' may refer to the 'sleep' of sin and 'the works of darkness' (cp. Rom. xiii. 11, 12), (see Ellicott, iii. 511; S. C. iv. 395). Or the expression may describe 'the visionary character of the false teachers,' whose speculations resulted in impurity and insubordination (see Plumptre, *P. and J.* 205). For the word for 'dream,' cp. Isa. lvi. 10, LXX; Acts ii. 17. For the next clauses, see p. 91.

³ The writer evidently implies that his readers are familiar with the story, and yet no such tradition has been preserved. It is said (Origen, *de Principiis*, iii. 2) to have been recorded in a lost apocryphal book, called *The Assumption of Moses*. We know from Deut. xxxiv. 6 that there was a mystery about the burial of Moses.

⁴ This cannot well refer to anything recorded in *Genesis*, but probably to 'the insolent atheism' attributed to Cain in Rabbinic traditions (see Farrar, *E. D. C.* ii. 523).

they 'cast themselves away' (R. V. mg.)⁵ through the error of mercenary Balaam⁶; they perished in a gainsaying like that of Korah.

The description of these offenders is now continued in the language of metaphor. They, when present at the 'love feasts' (R. V.), are as 'hidden rocks' (R. V.)⁷; as shepherds that fearlessly pasture themselves (cp. Ezek. xxxiv. 2, 8, 10)⁸; as rainless clouds drifting across the sky (cp. Prov. xxv. 14)⁹; as fruitless trees withering in autumn, that have died twice¹⁰, and are rooted up (cp. Matt. iii. 10, vii. 19; Luke xiii. 7-9); as 'wild' (R. V.) waves of the sea (cp. Jas. i. 6), foaming out their shameful impurities (cp. Isa. lvii. 20); as wandering stars, vanishing into eternal darkness (cp. 2 Pet. ii. 17)¹¹. The judgement upon these, when the Lord shall come to judge all men with 'His holy myriads' (R. V. mg.), was foretold by Enoch, the seventh from Adam¹²; who declared how these ungodly

⁵ The word (ἐξεχύθησαν) means literally 'they poured themselves out.' Here, as in 2 Pet. ii. 15, the greed of Balaam (cp. Num. xxii. 7) seems to be combined with his later offence in tempting the Israelites to commit deadly sin (cp. Num. xxxi. 16; Rev. ii. 14).

⁶ Their insubordination is compared to the revolutionary spirit shown by Korah and his company (cp. Num. xvi. 3).

⁷ Not 'spots' (A.V.), as in 2 Pet. ii. 13. The word here (σπλάδες, not σπῖλοι) introduces a different figure, that of sunken reefs or shoals, on which the faith of others may be shipwrecked (cp. 1 Tim. i. 19). Here too the better of two readings is 'love-feasts' (ἀγάπαις), not 'deceits' (ἀπάταις) (see p. 92).

⁸ Their greed at the love-feasts (cp. 1 Cor. xi. 21) is an index of their selfish care for their own interests instead of those of the flock. For 'pasturing' (ποιμαίνοντες), cp. Acts xx. 28; 1 Pet. v. 2.

⁹ 'Men look in the hot climate of the East to the cloud as giving promise of the rain from heaven. It is a bitter disappointment when it passes away, leaving the earth hard and unrefreshed as before' (Plumptre, *P. and J.* 209). The corresponding figure in 2 Pet. ii. 17 is 'springs without water' (R. V.).

¹⁰ 'A proverbial expression for "utterly dead"' (Farrar, *E. D. C.* i. 233). Perhaps with a reference to those who, having died to sin in Baptism (cp. Rom. vi. 3, 11; Col. iii. 3), afterwards returned to the death of sin.

¹¹ The word here (πλανῆται, 'planets') seems to refer to comets or shooting stars.

¹² The Apocryphal *Book of Enoch*, from which we have here a combination of passages quoted (see Bigg, *J. C. C.* 336), was for long only known through fragments preserved and references in some of the Fathers. The original Book was probably written in Hebrew, then translated into Greek,

sinner shall then be convicted (see R. V.) of all their impious deeds and insolent words. They are murmurers, ever blaming their own lot; following their own lusts, while they utter boastful words (cp. 2 Pet. ii. 18), and only show respect for others when they hope to gain by so doing¹³. Let the beloved converts remember how the coming of such mockers in the last time was foretold by the Apostles of the Lord (cp. 2 Pet. iii. 2, 3), who described them as walking after their impious lusts. These are they who, 'absorbed in their lower sensuous nature'¹⁴, and devoid of the Spirit, cause schisms in the Church of Christ¹⁵.

3. FINAL EXHORTATIONS AND DOXOLOGY.

Verses 20-25.

In contrast to these, the true believers are exhorted to build themselves up (cp. Eph. ii. 20, &c.) on their most holy faith¹, offering continually prayer in the Spirit (cp. Rom. viii. 26; 1 Cor. xiv. 15; Eph. vi. 18), and so keeping themselves in the protection of God's love (cp. John xv. 9)², and in the hope of the final mercy of Jesus Christ, which will grant eternal life.

The thought of the mercy for which they may thus hope suggests that of dealing in like spirit with the offenders just

and from this again into Latin and Ethiopic. Two complete copies of this last version were discovered and brought to England by Bruce, the Abyssinian explorer, in A. D. 1773.

'The Ethiopic *Book of Enoch* was written in the second and first centuries B. C. It was well known to the writers of N. T., and to some extent influenced alike their thought and diction' (Hastings, *D. B.* ii. 705).

Enoch is called 'the seventh from Adam' reckoned inclusively (cp. Gen. v. 3-18). This is specially noticed, as seven was for the Jews the sacred number (see S. C. iv. 399).

¹³ This may refer to their insubordinate 'railing' (cp. ver. 8; 2 Pet. ii. 10), only restrained when such control is prompted by self-interest.

¹⁴ For 'sensual' or 'sensuous' (*ψυχικοί*), cp. 1 Cor. ii. 14, xv. 44, 46; Jas. iii. 15. We have no English word for the idea of the Greek (see Alford, iv. 540). For other renderings, see R. V. mg.

¹⁵ 'Make separations' (R. V.). 'Themselves' (*ἐαυτοῦς*) is omitted in the best MSS.

¹ 'Faith' here means the Christian Creed (cp. ver. 3; 1 Tim. v. 8; 2 Tim. iv. 7).

² 'Take heed that by your life and prayers ye continue to be of those whom God loves' (S. C. iv. 402).

described³. On those 'who are in doubt' (R. V.) they must have mercy; others they must save by snatching them out of the fire (cp. Amos iv. 11; Zech. iii. 2); their pity for others again must be mingled with fear, through a loathing of even any external defilement from the flesh (cp. Zech. iii. 3, 4, Rev. iii. 4)⁴.

The concluding doxology is addressed to Him who is able to guard them from stumbling, and to present them without blemish (cp. Eph. v. 27; 1 Pet. i. 19) and full of joy in the presence of His final glory (cp. Luke ix. 26; Titus ii. 13, &c.). To Him belong (cp. 1 Pet. iv. 11) all glory, majesty, dominion, and power, 'before all time' (R. V.), and now, and 'unto all the ages' (R. V. mg.)⁵.

³ They are divided here into three classes; (a) the doubters, who are to be leniently dealt with; or, if we adopt another well supported reading, which gives 'convict' (ἐλέγχετε) instead of 'have mercy' (ἐλεᾶτε), are to be refuted by argument; (b) those just falling into the fire of apostasy and sin, who must be rescued by vigorous measures; (c) those utterly degraded, whom would-be rescuers must approach cautiously, lest they themselves should be contaminated.

The best MSS. give 'who are in doubt' (R. V. διακρινόμενοι, cp. Matt. xxi. 21; Mark xi. 23; Rom. iv. 20, xiv. 23; Jas. i. 6), not 'making a difference' (A. V. διακρινόμενοι). There is, however, much uncertainty as to the text of this passage.

⁴ The tunic (χιτὼν), worn next to the skin, and so liable to stain from it, is made a symbol of the life affected by carnal-mindedness (see Plumptre, *P. and J.* 214).

⁵ For the form of this doxology, cp. Rom. xvi. 25; 1 Tim. i. 17. For 'Saviour' applied to God, cp. 1 Tim. ii. 3. The epithet 'wise' is omitted in many MSS., and 'through Jesus Christ our Lord' added (see R. V.). For the concluding words, cp. in our doxology, 'As it was in the beginning,' &c.

For the concluding 'Amen,' cp. 2 Pet. iii. 18.

APPENDIX ON THE BOOK OF REVELATION

THIS remarkable Book is entitled 'the Revelation of St. John the Theologian' or 'the Divine'.¹ Its opening words describe it as the 'Apocalypse' or 'Revelation of Jesus Christ'; and this title connects it with the special class of Jewish literature called Apocalyptic, as revealing or unveiling God's righteous purposes by a removal of the difficulties presented in the history of the world.²

In form the Book is an Epistle, addressed to the Seven Churches in Asia³; but it differs so widely in purpose and style from all other Books of N. T. as to be unsuited for any detailed treatment in a small work like this Manual. Such treatment must involve raising many questions too difficult for brief comment or discussion, and a general account of its authority and character, with a short summary of its contents, is all that can be attempted here.

I. *Authenticity of the Book*¹.

This is supported by strong external evidence, the authorship by John the Apostle being asserted by many early writers.

¹ 'A title probably due to the grandeur of his witness to Christ as the Divine Logos' (Farrar, *E. D. C.* ii. 238).

² 'The object of Apocalyptic literature in general was to solve the difficulties connected with a belief in God's righteousness and the suffering condition of His servants on earth' (*Encycl. Bibl.* i. 213; Hastings, *D. B.* i. 110).

Examples of such literature in O. T. are found in parts of *Isaiah* (ch. ii, vi, xxiv-xxvii), in *Ezekiel*, and in the latter half of *Daniel* (see Hastings, *D. B.* iv. 242; Pullan, 276). References to Apocalyptic books are found in some parts of N. T.

³ These were not *all* the Churches 'which were in Asia' (R. V.). We read of others at Colossae (cp. Col. i. 2); at Hierapolis (cp. Col. iv. 13); and at Miletus (Acts xx. 15, 17). But seven are apparently mentioned because this was the sacred and symbolical number (see S. C. iv. 499).

¹ This involves two questions; (a) whether the actual writer was the

The objections which were raised to it were mainly due to the abuses of those who sought to find in its teaching support for their extravagant views². Eusebius, who at first was inclined to accept the opinion that the author was not the Apostle, but John the Presbyter (see p. 115), afterwards included it among the canonical books³.

The assailants of the Book in more recent times have relied on internal evidence, especially on alleged differences in style from St. John's Gospel⁴, the Greek of *Revelation* being said to be less correct, and to abound in Hebraisms. This may be accounted for by the use of material found in other Apocalyptic Books, and the contrast in style with the Gospel is not nearly so great as has been maintained. There are, on the other hand, many verbal and grammatical resemblances, while the theology of the two Books is in the main the same, and the resemblance of thought and expression seem to point clearly to identity of authorship⁵.

2. *Place and time of writing.*

The writer describes the revelation as having been made to him when he was 'in the isle that is called Patmos¹,' to which

same as the receiver of the revelation; (b) whether, if so, that writer was John the Apostle (see Ellicott, iii. 523).

² Especially the Montanists, who maintained the doctrine of a millennium.

³ See Euseb. *H.E.* iii. 25, 39, vii. 25. The authorship of John the Presbyter was asserted by Dionysius of Alexandria.

⁴ While some, upholding the authenticity of the fourth Gospel, have said that *Revelation* could not be by the same writer, others have maintained that John the Apostle wrote the Apocalypse, and therefore could not have been the author of the Gospel (see Salmon, *I. N. T.* 224).

⁵ If the later date of the Book is accepted (see p. 134), the more Hebraic style may be explained by the tendency of writers to return in old age to 'the use of the archaic phrases which they dropped in middle life' (see Pullan, 273).

For the full statement of the argument for Apostolic authorship, see Alford, iv. 198-229; Ellicott, iii. 523; S. C. iv. 442-460.

¹ Patmos is one of the group of Aegean islands called 'the Sporades,' lying a little to the south of Samos. Its natural scenery has been supposed to have 'determined some features of the imagery of the Apocalypse.' A 'Cave of

St. John is said to have been banished by the Emperor Domitian². The words do not necessarily imply that the *account* of the revelation was written there, and some have maintained that the Book was composed after the Apostle's return to Ephesus. The more natural supposition, however, is that this account was written where the revelation itself took place³.

On the question of the date of the Book two widely different opinions have been held:—

(a) That it was the earliest of St. John's writings, having been written about A.D. 68 or 69. Besides alleged references to the Neronian persecution, this view is said to be supported by the style of the Book, its 'cruder symbolism' and fierce denunciations belonging to the earlier period of St. John's work, when he was still the son of thunder⁴. It is argued too that the Book must have been written before the fall of Jerusalem, there being no reference in it to this catastrophe⁵.

(b) That we must date it in the closing years of St. John's life, about A.D. 96. This was the view held by early orthodox writers⁶, and there is strong internal evidence in favour of it. The degenerate state of the Churches addressed; the signs of a more matured Church organization; the use of 'the Lord's day' (cp. ch. i. 10) instead of 'the first day of the week'; the description of the Jews as 'the synagogue of Satan' (cp. ch. ii. 9, iii. 9), which could hardly be used when Christians were still partici-

the Apocalypse' is still shown as the place where St. John saw his vision (see Hastings, *D. B.* iii. 694; Alford, iv. 230).

² This is said by Irenaeus to have been near the end of Domitian's reign, which lasted from A.D. 81-96. Other writers, however, make no mention of Domitian, or only speak of him as recalling those exiled (see Ellicott, iii. 526).

³ 'The style in which the messages to the seven Churches are delivered rather suggests the notion that the book was written in Patmos' (Smith, *D. B.* iii. 1037).

⁴ See Farrar, *M. B.* 513.

⁵ For arguments in favour of the earlier date, see Ellicott, iii. 526, 527.

⁶ 'In this case we have the singular instance of sceptical critics assigning to a N. T. book an earlier date than the orthodox had claimed for it' (Salmon, *J. N. T.* 243).

pating in the Temple worship—these are all appealed to as supporting this opinion⁷. The last, it is said, implies that Jerusalem had already been destroyed, and there appears also to be a distinct allusion to this destruction in ch. xi. 2. The way too in which the imperial rule is referred to, and the reference to a worship of Rome itself, as well as of the Roman Emperor, point to a date near the close of the first century⁸.

3. *Object and character of the Book.*

The object of this Book seems to have been to give encouragement to the Churches addressed, and through them to Christians generally, under the severe trials to which they were exposed¹. The mystical form in which such encouragement is conveyed was probably due to the peculiar dangers of the age in which it was written². It is called a 'prophecy' in ch. i. 3, xxii. 18, but its character is rather like that of those styled the Apocalyptic Books than of prophecy proper, going more 'into concrete details,'

⁷ 'A fact so momentous as the destruction of Jerusalem and of the Jewish nation can alone explain the use of such an epithet applied to the ancient people of God' (S. C. iv. 438). For fuller arguments in favour of the later date, see S. C. iv. 426-438, Wordsworth, iv. 156-158.

⁸ 'The imperial rule is no longer regarded with the tolerance which we find in *Acts* and in St. Paul's Epistles. . . . It is denounced as cruel and aggressive. . . . The city is called "the Great Harlot" (cp. ch. xvii. 5, xix. 2), because in prophetic language idolatry is described as an act of fornication' (Pullan, 275).

¹ 'It expresses the faith and the temper of Christianity in the early years of its conflict, its struggles for existence against a hostile world' (Hastings, *D. B.* iv. 262).

It shows the way in which the Church under persecution turned for comfort to 'the approaching consummation and the blessedness and glory to be enjoyed by Christ's followers in His kingdom' (see Moffatt, *H. N. T.* 466).

'The Apocalypse is a Manual of consolation to the Church in her pilgrimage through this world to the heavenly Canaan of her rest' (Wordsworth, iv. 148).

² It has been supposed that a like reason caused St. Luke to break off somewhat abruptly the narrative of *Acts*; St. Paul to speak with such reticence and obscurity of 'the man of sin' and 'the restrainer' (cp. 2 Thess. ii. 3, 6, 7); and St. Peter to describe Rome (cp. 1 Pet. v. 13) by the mystic name of 'Babylon' (see Farrar, *M. B.* 514, 515).

and using more the language of symbolism and allegory. The main object of such literature has been already stated (see p. 132). While both Prophecy and Apocalypse claim to be inspired communications of the Divine will and purpose, the Apocalypse looks rather to the final vindication of God's righteous ways, and in the prospect of this, takes a far wider view of the world's history³; and these are conspicuous characteristics in the Book of Revelation.

One feature of the Book which is a confirmation of its authorship by St. John is the antithetical style which was 'the mental habit' of that Apostle (see p. 99). The struggle of the two great forces of good and evil is portrayed in a series of marked contrasts⁴. Another point to be specially noticed is the prominence given to the mystical number of seven. The Book has a sevenfold structure, being arranged in groups, all of which, except the two last, may be sub-divided into seven sections⁵.

4. *Methods of Interpretation.*

Attempts have been made in various ages to enlist the teaching of this Book in support of particular theories; efforts due to 'fanaticism, theological hatred, or idle curiosity.' The main methods of more sober interpretation which have been proposed have been broadly divided into three classes¹:—

(a) *The Praeterist.* The advocates of this method regard the visions and prophecies of the Book as fulfilled, or mainly fulfilled, in the times which have already passed since it was written².

³ See Hastings, *D. B.* i. 109, 110; *S. C.* iv. 465.

⁴ We have God and Satan; the Lamb and the Wild Beast; the Harlot City and the New Jerusalem; Michael and the Dragon; heaven and the abyss; the armies of the saints and the armies of the idolaters, &c. (see Farrar, *M. B.* 519).

⁵ These are the seven Churches, the seven seals, the seven trumpets, the seven mystic figures, the seven vials.

¹ For a fuller account of these various methods, see Hastings, *D. B.* iv. 248; Alford, iv. 245–260; Ellicott, iii. 527, 528; *S. C.* iv. 489–492.

² 'Referring principally to the triumph of Christianity over Judaism and Paganism, signalized in the downfall of Jerusalem and of Rome' (Smith, *D. B.* iii. 1029).

This view naturally found little support among early writers³, but has had many advocates in later times.

(b) The *Historical* or *Continuous*. By these interpreters the Book is regarded as a series of prophecies embracing the whole history and fortunes of the Church from the time at which it was written to the end of the world. This method too is comparatively modern⁴, and those commentators who have employed it have differed widely in their ideas as to the way in which such prophecies have been or are to be fulfilled.

(c) The *Futurist*. These regard all the prophecies as referring to events yet to come, which will immediately precede or will be connected with the Second Advent of our Lord. This, which was the primitive interpretation, has also found modern supporters, who may be divided into two schools⁵, one of which has maintained that even the earlier chapters are prophetic⁶.

Besides these historical methods there is another, which regards the main object of the Book to be 'the teaching certain principles of religion,' and so would interpret it on *ideal* lines⁷.

5. *Analysis of the Book*¹.

The Book may be divided into three unequal sections, with sub-divisions of the first two:—

³ 'Those who lived near the date of the Book itself had no idea that its groups of prophetic imagery were intended merely to describe things then passing, and to be in a few years completed' (Alford, iv. 245).

⁴ 'In early times, the historical material since the Apostolic period was not copious enough to tempt men to fit it on to the symbols of the prophetic visions' (Alford, iv. 246).

⁵ Distinguished as 'the simple Futurists' and 'the extreme Futurists.' The latter regard even the Asiatic Churches as in each case symbolical (see Ellicott, iii. 528).

⁶ The interpretation given by those who regard the main object of the Book as 'to predict the future conversion of Israel, and the return of God's ancient people to their own land,' has been called, as distinguished from the other methods, 'the *Spiritual* system' (see S. C. iv. 491).

⁷ 'The truth seems to be that these two methods of interpretation (the *mystical* and the *ideal*) are both partly true' (Pullan, 278).

¹ 'The contents of the Apocalypse have been variously arranged; indeed any arrangement must be more or less arbitrary' (S. C. iv. 495).

- i. *The Prologue or Introduction.* Ch. i—iii.
 - (a) The Preface and Introductory Vision. Ch. i.
 - (b) The messages to the Seven Churches—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. Ch. ii, iii.
- ii. *The Prophetical portion, or Revelation proper.* Ch. iv. 1—xxii. 5.
 - (a) The vision of the Throned One and of the Sealed Books. Ch. iv, v.
 - (b) The Seven Seals. Ch. vi, vii.
 - (c) The Seven Trumpets. Ch. viii—xi.
 - (d) The Seven Mystic Figures. Ch. xii—xiv².
 - (e) The Seven Vials. Ch. xv, xvi.
 - (f) The Great Triumph. Ch. xvii—xx.
 - (g) The Vision of Peace. Ch. xxi. 1—xxii. 5.
- iii. *The Epilogue or Conclusion*, containing confirmation of the prophecy, with final blessing and warning. Ch. xxii. 6—21³.

6. *The Prologue or Introduction.* Ch. i—iii.

The Book opens with a brief account of its object and author, and a blessing on its attentive readers (ch. i. 1—3). This is followed by a salutation to the Seven Churches which are in Asia (see p. 132)¹, and an ascription of praise to Jesus Christ as the victorious Redeemer, the appointed Judge, the eternal Lord (ch. i. 4—8). The Apostle then tells of the place and time of the message to these Churches with which he has been charged, and of the glorious vision of the Son of Man who thus commissioned him (ch. i. 9—20). The addresses which follow to the 'Angels' of these Churches² give us an insight into the condition of each :—

² See Farrar, *M. B.* 520, 523—526.

³ See Alford, iv. 243, 244; Ellicott, iii. 53.

¹ These may be regarded as symbolizing 'the Church universal, for whose sake the prophetic utterances are intended' (S. C. iv. 495).

² Some have interpreted this as meaning the guardian Angels; others as referring to the Bishops or chief Pastors of the Churches. 'The angels are best regarded as personifications of their Churches' (see Hastings, *D. B.* i. 97).

- (a) Ephesus ³, faithful as yet, but declining in earnestness and love (ch. ii. 1-7).
- (b) Smyrna ⁴, loyal amid persecutions and rich in good works (ch. ii. 8-11).
- (c) Pergamum ⁵, steadfast under open attacks, but lax in principles and conduct (ch. ii. 12-17).
- (d) Thyatira ⁶, good and patient, but too tolerant of evil (ch. ii. 18-29).
- (e) Sardis ⁷, formally sound, but in need of awakening from spiritual slumber (ch. iii. 1-6).
- (f) Philadelphia ⁸, faithful though weak, and out of weakness to be made strong (ch. iii. 7-13).
- (g) Laodicea ⁹, lukewarm, self-righteous, and in danger of rejection (ch. iii. 14-22).

7. *The Prophetical portion.* Ch. iv. 1—xxii. 5.

The second and longest division of the Book—the distinctly apocalyptic portion—opens with a vision of the court of heaven, of God sitting on His throne, and of the worship offered to Him

³ On *Ephesus*, see *L. L. P.* i. 47. St. Paul's long sojourn and teaching there had made it the centre and chief of the Churches in Asia. To it he had addressed one of his most impressive letters; and St. John himself was closely connected with it.

⁴ *Smyrna*, like *Ephesus*, was a Greek colony in the west of Asia Minor. 'Life is the dominant tone of the letter to *Smyrna*' (see Hastings, *D. B.* iv. 555).

⁵ *Pergamum* was an important city of Mysia. The laxity here spoken of was probably the adoption of Greek ways of life by the Jews there (see Hastings, *D. B.* iii. 752).

⁶ *Thyatira* was a wealthy commercial city in Lydia, famous for its purple stuffs (cp. Acts xvi. 14). The trade-guilds there may have brought Christians and heathen into too close relations.

⁷ *Sardis* was the old capital of Lydia, and a chief seat of the worship of Cybele. The Church there had now lost its spiritual energy, as the city long lost its political importance.

⁸ *Philadelphia*, also in Lydia, was probably another chief Church of a district which was comparatively sheltered by its position from persecution.

⁹ *Laodicea* (cp. Col. iv. 15, 16), lying between *Philadelphia* and *Colossae*, may have shared in the errors of the latter Church (see *L. L. P.* ii. 141, 142).

there (ch. iv)¹. The Book with seven seals is opened amid sounds of adoration by 'the Lion of the tribe of Judah' (ch. v)². As each seal is opened a fresh vision appears. The first four disclose in succession four riders mounted on a white, a red, a black, and a pale horse (ch. vi. 1-8)³. These are followed by visions of the souls of the martyrs under the altars, and of the earthquake and other signs and wonders which will precede the dreadful day of the Lord (ch. vi. 9-17). After this the servants of God are sealed on their foreheads, and the blessedness of all who have come out of great tribulation is foretold (ch. vii)⁴. When the seventh seal is opened, there is silence in heaven, and then, after the prayers of the saints have been offered, the seven angels are sent forth, who are to herald the coming judgements (ch. viii. 1-6).

The vision of the seven trumpets follows. The judgements denounced by the first four fall successively on the earth, the sea, the springs of water, and the heavenly bodies (ch. viii. 7-13). These are succeeded by the first woe—the plague of locusts on those unsealed; and the second woe—the slaughter of the third part of men (ch. ix). The rainbow-crowned Angel now descends, and when the seven thunders have uttered things not to be recorded, the Apostle is bidden to eat the roll which that Angel bears (ch. x)⁵. The Temple is measured⁶; the martyrdom

¹ We may compare with this the vision of Isaiah (ch. vi) and that of Ezekiel (ch. i).

² The lion was made by Jacob the symbol of the tribe of Judah (cp. Gen. xlix. 9-12). For our Lord's descent from Judah, cp. also Isa. xi. 1, 10; Rom. xv. 12; Heb. vii. 14.

³ These symbolize respectively the conquering Christ, and the scourges of war, famine, and death.

⁴ Some suppose the 144,000 here to mean the faithful Jews, and the countless multitude all other true servants of God. But 'the children of Israel' is probably used in the wider and spiritual sense (cp. Rom. ix. 6-8). On the twelve tribes here, see p. 52.

⁵ Compare the order given to Ezekiel (ch. ii. 8-10).

⁶ This has been appealed to (see p. 135) as a proof that Jerusalem had already fallen, but the vision is probably a symbol, apart from any historical reference, of the true Church secured against profanation.

and exaltation of two witnesses⁷ of God is foretold; and the third woe is announced as at hand (ch. xi. 1-14). The seventh trumpet is then sounded, and the reign of Christ and the judgement of the wicked is proclaimed (ch. xi. 15-19).

Next we have the vision of the mystic figures⁸; the sun-clothed, star-crowned woman and the man-child she bears; the great red dragon crushed by Michael and his Angels (ch. xii)⁹; the wild beast from the sea, and the wild beast rising from the earth (ch. xiii)¹⁰. These are followed by the glorious vision of the Lamb and the redeemed on Mount Sion (ch. xiv), and of the saints who have conquered singing their song of triumph, while the seven angels go forth to pour out their vials of wrath (ch. xv, xvi).

One of these Angels gives to the Apostle a further vision of the destruction of the harlot, seated on the scarlet beast—the great city, Babylon, sitting on the seven mountains (ch. xvii, xviii)¹¹. The Apostle hears the worshippers in heaven rejoicing over her fall (ch. xix. 1-10); he sees the Word of God going forth to war (ch. xix. 11-16); the destruction of the beast and the false prophet and their followers (ch. xix. 17-21); the binding, loosing, and final defeat of the Devil (ch. xx. 1-10)¹²; and the great judgement (ch. xx. 11-15). These are followed by the glorious vision of the new heaven and the new earth, and of the holy city, new Jerusalem, and the blessedness of those who enter there (ch. xxi. 1—xxii. 5).

8. *The Epilogue or Conclusion.* Ch. xxii. 6-21.

The Book concludes with a solemn attestation to the truth of

⁷ No satisfactory solution of this has been proposed (see Ellicott, iii. 585).

⁸ See Farrar, *M. B.* 520, 523-527.

⁹ We have a figure here of the Church under persecution and divinely rescued.

¹⁰ Symbolizing respectively those who seek to destroy the Church by open violence, and those false prophets who profess gentleness and friendship.

¹¹ Babylon (cp. ch. xiv. 8) is the symbol of Rome, the city of the seven hills.

¹² This is the passage on which rests the doctrine, propounded at various times, of a millennium. 'The interval between the Apostolic age and that of Constantine has been called the Chilastic period of Apocalyptic interpretation' (Smith, *D. B.* iii. 1038).

all contained in it¹; a blessing on all who keep its sayings, and a denunciation against any who may add to or take away from them; a warning of the near fulfilment of these sayings; and an assurance of and prayer for the speedy coming of the Lord².

¹ 'We have the triple attestation of the Angel, of Jesus, and of St. John to the truth of these prophecies' (Farrar, *M. B.* 527).

² 'The Apocalypse is the *last* work of Divine Prophecy. It is the only Prophetic Book of the New Testament; and it continues and consummates the prophecies of the Old Testament; and its range extends from the first Advent of Christ to His second Advent, and to the Day of Judgement' (Wordsworth, iv. 154).

INDEX TO PART II

- Aaron**, Christ superior to, 18.
Abel, blood of, 43.
Abraham, faith of, 37; good works of, 59.
Angels, exaltation of, 12; fallen angels, 91, 127; of the seven Churches, 138.
Antichrist, meaning of, 104.
Apocalyptic, meaning of, 132, 136.
Apollos, possible author of Hebrews, 4.
Ark of God, contents of, 27.
Asia, seven Churches of, 132, 139.
Atonement, Day of, 24; the true, 29.
Babylon, meaning of, 67, 68; destruction of, 141.
Balaam, sin of, 92, 129.
Baptism, type of, 78.
Barnabas, possible author of Hebrews, 4.
Cain, wickedness of, 107, 128.
Catholic Epistles, meaning of, 47; canonicity of, 48.
Clement, possible author of Hebrews, 3.
Covenant, the new, 26, 29; contrast to old, 43.
Deluge, references to, 78, 91, 94.
Demetrius, uncertainty about, 120.
Diotrephes, insubordination of, 120, 122.
Dispersion, meaning of, 68, 71.
Domitian, Jude's grandsons before, 125; John banished by, 134.
Elect lady, meaning of, 116.
Elijah, effectual prayer of, 65.
Enoch, Apocryphal Book of, 129, 130; prophecy by, 129.
Ephesus, idolatry in, 114.
Esau, sin of, 42.
Faith, heroes of, 36.
Faith and works, 59.
Gaius, uncertainty about, 119.
Hebrew, meaning of, 5.
Hebrews, Epistle to; canonicity, 1; authorship, 2-5; destination, 5; place and time of writing, 7; object and characteristics, 8, 9; summary, 10.
Heresies about Christ, 98, 109.
Incense, Altar of, 27.
Isaac, faith of, 38.
Israelites, punishment of, 127.
Jacob, faith of, 38.
James, Epistle of; authorship, 49; time and place of writing, 50; destination and characteristics, 52; relation to other Epistles, 53; canonicity, 54; divisions, 54.
James the Just, martyrdom of, 7.
Jericho, taking of, 64.
Job, patience of, 39.

- John, first Epistle of**; canonicity and authorship, 96; relation to Gospel, 96; time and place of writing, 97; destination and object, 97, 98; characteristics, 98, 99; divisions, 99.
- John, second Epistle of**; canonicity and authorship, 115; time and place of writing, 115; destination, 116; object and characteristics, 117.
- John, third Epistle of**; canonicity and authorship, 119; destination, time and place of writing, 119; object and characteristics, 120.
- John the Presbyter**, 115, 133.
- Joshua**, Christ superior to, 16.
- Judas**, list of those so named, 124.
- Jude, Epistle of**; canonicity and authorship, 123, 124; destination, 124; time and place of writing, 125; object, 125; characteristics, 126.
- Korah**, gainsaying of, 129.
- Leontopolis**, same as On, 6.
- Lot**, preservation of, 91.
- Luke**, possible author of Hebrews, 3.
- Marcus**, Peter's 'son,' 82.
- Melchizedek**, the priesthood of, 19-23.
- Mercy seat**, meaning of, 28.
- Michael**, contest of with devil, 128; dragon crushed by, 141.
- Moses**, Christ superior to, 15; faith of, 38; burial of, 128.
- Noah**, saved through water, 78.
- Passover**, keeping of, 39.
- Patmos**, description of, 133.
- Paul**, possible author of Hebrews, 2; reference to letters of, 94.
- Peter, first Epistle of**; canonicity and authorship, 66; time and place of writing, 66, 67; destination, 68; object and characteristics, 69; relation to other Epistles, 70.
- Peter, second Epistle of**; canonicity and authorship, 84; time and place of writing, 84; destination, 85; relation to other Books of N. T., 85, 86; characteristics and summary, 87.
- Prophets**, meaning of, 11; inspiration of, 72, 90; false prophets, 90, 109.
- Rahab**, faith of, 39; good works of, 59.
- Red Sea**, crossing of, 39.
- Revelation of St. John**; authenticity, 132, 133; time and place of writing, 133, 134; object and character, 135; different interpretations, 136, 137; divisions, 137, 138.
- Sacrifice**, Levitical, 31; Christ's, 32.
- Sanctuary**, the new, 25; contrast to old, 27.
- Sarah**, obedience of, 77.
- Seleucia**, port of Babylon, 67, 68.
- Silvanus**, letter sent by, 82.
- Sodom and Gomorrah**, overthrow of, 91, 128.
- Tabernacle**, parts and furniture of, 27.
- Timothy**, release of, 46.
- Trajan**, persecution under, 66, 67.
- Transfiguration**, reference to, 89.
- Water and blood**, different explanations of, 112.
- World**, end of described, 94.

SELECT LIST

OF

STANDARD THEOLOGICAL WORKS

PRINTED AT

THE CLARENDON PRESS, OXFORD.

THE HOLY SCRIPTURES, ETC. . . page 1	ENGLISH THEOLOGY page 6
FATHERS OF THE CHURCH, ETC. „ 4	LITURGIOLOGY „ 8
ECCLESIASTICAL HISTORY, ETC. „ 5	

1. THE HOLY SCRIPTURES, ETC.

HEBREW, etc. *Notes on the Text of the Book of Genesis.* By G. J. Spurrell, M.A. *Second Edition.* Crown 8vo. 12s. 6d.

— *Notes on the Hebrew Text of the Books of Samuel.* By S. R. Driver, D.D. 8vo. 14s.

— *Treatise on the use of the Tenses in Hebrew.* By S. R. Driver, D.D. *Third Edition.* Crown 8vo. 7s. 6d.

— *The Psalms in Hebrew without points.* Stiff covers, 2s.

— *A Commentary on the Book of Proverbs.* Attributed to Abraham Ibn Ezra. Edited from a MS. in the Bodleian Library by S. R. Driver, D.D. Crown 8vo, paper covers, 3s. 6d.

— *Ecclesiasticus* (xxxix. 15-xlix. 11). The Original Hebrew, with Early Versions and English Translation, &c. Edited by A. E. Cowley, M.A., and Ad. Neubauer. M.A. 4to. 10s. 6d. *net.*

— — Translated from the Original Hebrew, with a Facsimile. Crown 8vo, stiff covers, 2s. 6d.

— — Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew. 60 leaves. Collotype. In a Cloth Box. *il. is. net.* (Published jointly by the Oxford and Cambridge University Presses.)

— *The Book of Tobit.* A Chaldee Text, from a unique MS. in the Bodleian Library; with other Rabbinical Texts, English Translations, and the Itala. Edited by Ad. Neubauer, M.A. Crown 8vo. 6s.

— *A Hebrew and English Lexicon of the Old Testament*, with an Appendix containing the Biblical Aramaic, based on the Thesaurus and Lexicon of Gesenius, by Francis Brown, D.D., S. R. Driver, D.D., and C. A. Briggs, D.D.

Parts I—X. Small 4to. 2s. 6d. each.

— *Gesenius' Hebrew Grammar.* As Edited and Enlarged by E. Kautzsch. Translated from the Twenty-fifth German Edition by the late Rev. G. W. Collins, M.A. The Translation revised and adjusted to the Twenty-sixth Edition by A. E. Cowley, M.A. 8vo. 21s.

— *Hebrew Accentuation of Psalms, Proverbs, and Job.* By William Wickes, D.D. 8vo. 5s.

— *Hebrew Prose Accentuation.* By the same Author. 8vo. 10s. 6d.

— *The Book of Hebrew Roots*, by Abu 'l-Walid Marwān ibn Janāh, otherwise called Rabbi Yōnāh. Now first edited, with an appendix, by Ad. Neubauer. 4to. 2l. 7s. 6d.

ETHIOPIIC. *The Book of Enoch.* Translated from Dillmann's Ethiopic Text (emended and revised), and edited by R. H. Charles, M.A. 8vo. 16s.

GREEK. *A Concordance to the Septuagint and the other Greek Versions of the Old Testament, including the Apocryphal Books.* By the late Edwin Hatch, M.A., and H. A. Redpath, M.A. In six Parts, imperial 4to, 21s. each.

— *Supplement to the above, Fasc. I.* Containing a Concordance to the Proper Names occurring in the Septuagint. By H. A. Redpath, M.A. Imperial 4to. 16s.

— *Essays in Biblical Greek.* By Edwin Hatch, M.A., D.D. 8vo. 10s. 6d.

— *Origenis Hexaplorum quae supersunt; sive, Veterum Interpretum Graecorum in totum Vetus Testamentum Fragmenta.* Edidit Fridericus Field, A.M. 2 vols. 4to. 5l. 5s.

— **NEW TESTAMENT.** *Novum Testamentum Graece.* Antiquissimorum Codicum Textus in ordine parallelo dispositi. Accedit collatio Codicis Sinaitici. Edidit E. H. Hansell, S.T.B. Tomi III. 8vo. 24s.

— *Novum Testamentum Graece.* Accedunt parallela S. Scripturae loca, etc. Edidit Carolus Lloyd, S.T.P.R. 18mo. 3s.

On writing-paper, with wide margin, 7s. 6d.

— *Appendices ad Novum Testamentum Stephanicum, jam inde a Millii temporibus Oxoniensium manibus tritum; curante Gulmo. Sanday, A.M., S.T.P., LL.D.* I. Collatio textus Westcottio-Hortiani (jure permissio) cum textu Stephanico anni MDL. II. Delectus lectionum notatu dignissimarum. III. Lectiones quaedam ex codicibus versionum Memphiticae Armeniacae Aethiopicae fusiis illustratae. Extra fcap. 8vo, cloth, 3s. 6d.

GREEK. *Novum Testamentum Graece juxta Exemplar Millianum.* 18mo. 2s. 6d. On writing paper, with wide margin, 7s. 6d.

— *The Greek Testament,* with the Readings adopted by the Revisers of the Authorised Version, and Marginal References—

(1) 8vo. *Second Edition.* 10s. 6d.

(2) Fcap. 8vo. *New Edition.* 4s. 6d.
Also, on India Paper, cloth, 6s., and in leather bindings.

(3) The same, on writing-paper, with wide margin, 15s.

— *The Parallel New Testament, Greek and English;* being the Authorised Version, 1611; the Revised Version, 1881; and the Greek Text followed in the Revised Version. 8vo. 12s. 6d.

— *Outlines of Textual Criticism applied to the New Testament.* By C. E. Hammond, M.A. *Sixth Edition Revised.* Crown 8vo. 4s. 6d.

— *A Greek Testament Primer.* An Easy Grammar and Reading Book for the use of Students beginning Greek. By E. Miller, M.A. *Second Edition.* Extra fcap. 8vo, 2s.; cloth, 3s. 6d.

— *Horae Synopticae.* Contributions to the study of the Synoptic Problem. By the Rev. Sir John C. Hawkins, Bart., M.A. 8vo. 7s. 6d.

LATIN. *Libri Psalmorum Versio antiqua Latina, cum Paraphrasi Anglo-Saxonica.* Edidit B. Thorpe, F.A.S. 8vo. 10s. 6d.

— *Old-Latin Biblical Texts: No. I.* Edited with Introduction and Appendices by John Wordsworth, D.D. Small 4to, stiff covers, 6s.

— *Old-Latin Biblical Texts: No. II.* Edited by John Wordsworth, D.D., W. Sanday, M.A., D.D., and H. J. White, M.A. Small 4to, stiff covers, 21s.

LATIN. *Old-Latin Biblical*

Texts: No. III. Edited (under the direction of the Bishop of Salisbury), by H. J. White, M.A. Small 4to, stiff covers, 12s. 6d.

Old-Latin Biblical

Texts: No. IV. Portions of the Acts, of the Epistle of St. James, and of the First Epistle of St. Peter, from the Bobbio Palimpsest (s), now numbered Cod. 16 in the Imperial Library at Vienna. Edited by H. J. White, M.A. 5s.

Nouum Testamentum Domini

Nostri Iesu Christi Latine, secundum Editionem S. Hieronymi. Ad Codicum Manuscriptorum fidem recensuit Iohannes Wordsworth, S.T.P., Episcopus Sarisburiensis. In operis societatem adsumto Henrico Iuliano White, A.M. 4to.

Pars I, buckram, 2l. 12s. 6d.

Also separately—

Fasc. I, 12s. 6d. Fasc. II, 7s. 6d.

„ III, 12s. 6d. „ IV, 10s. 6d.

Fasc. V, 10s. 6d.

A Binding case for the five Fasciculi is issued at 3s.

OLD-FRENCH. *Libri Psalmorum*

Versio antiqua Gallica e Cod. ms. in Bibl. Bodleiana adseruato, una cum Versione Metrica aliisque Monumentis peruetustis. Nunc primum descripsit et edidit Franciscus Michel, Phil. Doc. 8vo. 10s. 6d.

ENGLISH. *The Books of*

Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. According to the Wycliffite Version of Hereford and Purvey. With Introduction and Glossary by W. W. Skeat, Litt. D. 3s. 6d.

The New Testament. According to the same Version. 6s.

The Holy Bible,

Revised Version.*

Cheap Editions for School Use.

Revised Bible. Pearl 16mo, cloth boards, 10d.

Revised New Testament. Nonpareil 32mo, 3d.; Brevier 16mo, 6d.; Long Primer 8vo, 9d.

* The Revised Version is the joint property of the Universities of Oxford and Cambridge.

ENGLISH. *The Oxford Bible*

for Teachers, containing the Holy Scriptures, together with a new, enlarged, and illustrated edition of the *Oxford Helps to the Study of the Bible*, comprising Introductions to the several Books, the History and Antiquities of the Jews, the results of Modern Discoveries, and the Natural History of Palestine, with copious Tables, Concordance and Indices, and a series of Maps. Prices in various sizes and bindings from 3s. to 50s.

— *Helps to the Study of the Bible*, taken from the *Oxford Bible for Teachers*. New, Enlarged, and Illustrated Edition.

Pearl 16mo, stiff covers, 1s. net.

Nonpareil 8vo, cloth boards, 2s. 6d.

Large Type edition, long primer 8vo, cloth boards, 5s.

— *The Parallel Psalter:*

being the Prayer-book Version of the Psalms and a New Version arranged on opposite pages. With an Introduction and Glossaries by S. R. Driver, D.D. Fcap. 8vo. 6s.

— *The Psalter, or Psalms*

of David, and certain Canticles, with a Translation and Exposition in English, by Richard Rolle of Hampole. Edited by H. R. Bramley, M.A. With an Introduction and Glossary. Demy 8vo. 1l. 1s.

— *Studia Biblica et Ecclesiastica.*

Essays in Biblical and Patristic Criticism, and kindred subjects. By Members of the University of Oxford. 8vo.

Vol. I. 10s. 6d. Vol. II. 12s. 6d.

Vol. III. 16s. Vol. IV. 12s. 6d.

Vol. V, Pt. I. 3s. 6d. Vol. V, Pt. II. 3s. 6d.

— *The Book of Wisdom:*

the Greek Text, the Latin Vulgate, and the Authorised English Version; with an Introduction, Critical Apparatus, and a Commentary. By W. J. Deane, M.A. 4to. 12s. 6d.

2. FATHERS OF THE CHURCH, ETC.

St. Athanasius : *Oration*s against the Arians. With an account of his Life by William Bright, D.D. Crown 8vo. 9s.

— *Historical Writings, according to the Benedictine Text.* With an Introduction by W. Bright, D.D. Crown 8vo. 10s. 6d.

St. Augustine : *Select Anti-Pelagian Treatises, and the Acts of the Second Council of Orange.* With an Introduction by William Bright, D.D. Crown 8vo. 9s.

St. Basil : *The Book of St. Basil on the Holy Spirit.* A Revised Text, with Notes and Introduction by C. F. H. Johnston, M.A. Crown 8vo. 7s. 6d.

Canons of the First Four General Councils of Nicæa, Constantinople, Ephesus, and Chalcedon. With Notes by W. Bright, D.D. Second Edition. Crown 8vo. 7s. 6d.

Catenæ Græcorum Patrum in Novum Testamentum. Edidit J. A. Cramer, S.T.P. Tomi VIII. 8vo. 2l. 8s. net.

Clementis Alexandrini Opera, ex recensione Guil. Dindorfii. Tomi IV. 8vo. 3l. net.

Cyrilli Archiepiscopi Alexan-drini in XII Prophetas. Edidit P. E. Pusey, A.M. Tomi II. 8vo. 2l. 2s.

— in D. Joannis Evangelium. Accedunt Fragmenta Varianon Tractatus ad Tiberium Diaconum Duo. Edidit post Aubertum P. E. Pusey, A.M. Tomi III. 8vo. 2l. 5s.

Cyrilli Commentarii in Lucæ Evangelium quæ supersunt Syriace. E mss. apud Mus. Britan. edidit R. Payne Smith, A.M. 4to. 1l. 2s.

— The same, translated by R. Payne Smith, M.A. 2 vols. 8vo. 14s.

Ephraemi Syri, Rabulæ Epi-scopi Edesseni, Balæi, aliorumque Opera Selecta. E Codd. Syriacis mss. in Museo Britannico et Bibliotheca Bodleiana asservatis primus edidit J. J. Overbeck. 8vo. 1l. 1s.

Eusebii Pamphili Evangelicæ Præparationis Libri XV. Ad Codd. mss. recensuit T. Gaisford, S.T.P. Tomi IV. 8vo. 1l. 10s.

— *Evangelicæ Demonstra-*tionis Libri X. Recensuit T. Gaisford, S.T.P. Tomi II. 8vo. 15s.

— contra Hieroclem et Marcellum Libri. Recensuit T. Gaisford, S.T.P. 8vo. 7s.

Eusebius' Ecclesiastical His-tory, according to the text of Burton, with an Introduction by W. Bright, D.D. Crown 8vo. 8s. 6d.

Evagrii Historia Ecclesiastica, ex recensione H. Valesii. 8vo. 4s.

Irenæus : The Third Book of St. Irenæus, Bishop of Lyons, against Heresies. With short Notes and a Glossary by H. Deane, B.D. Crown 8vo. 5s. 6d.

Patrum Apostolicorum, S. Cle-mentis Romani, S. Ignatii, S. Polycarpi, quæ supersunt. Edidit Guil. Jacobson, S.T.P.R. Tomi II. 8vo. 1l. 1s.

Philo. *About the Contemporary Life; or, the Fourth Book of the Treatise concerning Virtues.* Critically edited, with a defence of its genuineness. By Fred. C. Conybeare, M.A. 8vo. 14s.

Reliquiae Sacrae secundi tertique saeculi. Recensuit M. J. Routh, S.T.P. Tomi V. 8vo. 11. 5s.

Scriptorum Ecclesiasticorum Opuscula. Recensuit M. J. Routh, S.T.P. Tomi II. 8vo. 10s.

Socrates' Ecclesiastical History, according to the Text of Hussey, with an Introduction by William Bright, D.D. Crown 8vo. 7s. 6d.

Sozomeni Historia Ecclesiastica. Edidit R. Hussey, S.T.B. Tomi III. 8vo. 15s.

Tertulliani Apologeticus adversus Gentes pro Christianis. Edited, with Introduction and Notes, by T. Herbert Bindley, B.D. Crown 8vo. 6s.

— *de Praescriptione Haereticorum: ad Martyras: ad Scapulam.* Edited, with Introduction and Notes, by T. Herbert Bindley, B.D. Crown 8vo. 6s.

Theodoreti Ecclesiasticae Historiae Libri V. Recensuit T. Gaisford, S.T.P. 8vo. 7s. 6d.

3. ECCLESIASTICAL HISTORY, ETC.

Adamnani Vita S. Columbae. Edited, with Introduction, Notes, and Glossary, by J. T. Fowler, M.A., D.C.L. Crown 8vo, half-bound, 8s. 6d. net.

— The same, together with Translation. 9s. 6d. net.

Baedae Historia Ecclesiastica. A New Edition. Edited, with Introduction, English Notes, &c., by C. Plummer, M.A. 2 vols. Crown 8vo. 21s. net.

Bedford (W.K.R.). The Blazon of Episcopacy. Being the Arms borne by, or attributed to, the Archbishops and Bishops of England and Wales. With an Ordinary of the Coats described and of other Episcopal Arms. *Second Edition, Revised and Enlarged.* With One Thousand Illustrations. Sm. 4to, buckram, 31s. 6d. net.

Bigg. The Christian Platonists of Alexandria. By Charles Bigg, D.D. 8vo. 10s. 6d.

Bingham's Antiquities of the Christian Church, and other Works. 10 vols. 8vo. 3l. 3s.

Bright. Chapters of Early English Church History. By W. Bright, D.D. Third Edition. 8vo. 12s.

Burnet's History of the Reformation of the Church of England. A new Edition, by N. Pocock, M.A. 7 vols. 8vo. 11. 10s.

Cardwell's Documentary Annals of the Reformed Church of England; being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c. from 1546 to 1716. 2 vols. 8vo. 18s.

Carleton. The Part of Rheims in the Making of the English Bible. By J. G. Carleton, D.D. 8vo. 9s. 6d. net.

Conybeare. The Key of Truth. A Manual of the Paulician Church of Armenia. The Armenian Text, edited and translated with illustrative Documents and Introduction by F. C. Conybeare, M.A. 8vo. 15s. net.

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited, after Spelman and Wilkins, by A. W. Haddan, B.D., and W. Stubbs, D.D. Vols. I and II. Medium 8vo, each 11. 1s.
Vol. II, Part I. Med. 8vo, 10s. 6d.
Vol. II, Part II. Church of Ireland; Memorials of St. Patrick. Stiff covers, 3s. 6d.

Fuller's Church History of Britain. Edited by J. S. Brewer, M.A. 6 vols. 8vo. 2l. 12s. 6d. net.

Gee. The Elizabethan Clergy and the Settlement of Religion, 1558-1564. By Henry Gee, B.D., F.S.A., Co-editor of 'Documents Illustrative of English Church History.' With Illustrative Documents and Lists. 8vo. 10s. 6d. net.

Gibson's Synodus Anglicana. Edited by E. Cardwell, D.D. 8vo. 6s.

Hamilton's (Archbishop John) Catechism, 1552. Edited, with Introduction and Glossary, by Thomas Graves Law, Librarian of the Signet Library, Edinburgh. With a Preface by the Right Hon. W. E. Gladstone. Demy 8vo. 12s. 6d.

Horstman. Nova Legenda Angliæ; As collected by John of Tynemouth, John Capgrave, and others, and first printed, with New Lives, by Wynkyn de Worde, 1516. Now re-edited, with fresh material from MS. and printed sources by Carl Horstman, Ph.D. 2 vols. 8vo. 1l. 16s. net.

John, Bishop of Ephesus. The Third Part of his Ecclesiastical History. [In Syriac.] Now first edited by William Cureton, M.A. 4to. 1l. 12s.

— *The same*, translated by R. Payne Smith, M.A. 8vo. 10s.

Le Neve's Fasti Ecclesiae Anglicanae. Corrected and continued from 1715 to 1853 by T. Duffus Hardy. 3 vols. 8vo. 1l. 10s. net.

Noelli (A.) Catechismus sive prima institutio disciplinae Pietatis Christianae Latine explicata. Editio nova cura Guil. Jacobson, A.M. 8vo. 5s. 6d.

Ommanney. A Critical Dissertation on the Athanasian Creed. By G. D. W. Ommanney, M.A. 8vo. 16s.

Records of the Reformation.

The Divorce, 1527-1533. Mostly now for the first time printed from MSS. in the British Museum and other Libraries. Collected and arranged by N. Pocock, M.A. 2 vols. 8vo. 1l. 16s.

Reformatio Legum Ecclesiasticarum. The Reformation of Ecclesiastical Laws, as attempted in the reigns of Henry VIII, Edward VI, and Elizabeth. Edited by E. Cardwell, D.D. 8vo. 6s. 6d.

Shirley. Some Account of the Church in the Apostolic Age. By W. W. Shirley, D.D. Second Edition. Fcap. 8vo. 3s. 6d.

Stubbs. Registrum Sacrum Anglicanum. An attempt to exhibit the course of Episcopal Succession in England. By W. Stubbs, D.D. Small 4to. Second Edition. 10s. 6d.

Turner. Ecclesiae Occidentalis Monumenta Iuris Antiquissima: Canonum et Conciliorum Græcorum Interpretationes Latinae. Edidit Cuthbertus Hamilton Turner, A.M. Fasc. I. pars. I. 4to, stiff covers. 1cs. 6d.

4. ENGLISH THEOLOGY.

Bradley. Lectures on the Book of Job. By George Granville Bradley, D.D., Dean of Westminster. Crown 8vo. 7s. 6d.

— *Lectures on Ecclesiastes.* By the same. Second Edition. Crown 8vo. 5s. 6d.

Bull's Works, with Nelson's Life. Edited by E. Burton, D.D. 8 vols. 8vo. 2l. 9s.

Burnet's Exposition of the XXXIX Articles. 8vo. 7s.

Butler's Works. Divided into Sections; with Sectional Headings; an Index to each volume; and some occasional Notes; also Prefatory Matter. Edited by the Right Hon. W. E. Gladstone. 2 vols. Medium 8vo. 14s. each.

Cranmer's Works. Collected and arranged by H. Jenkyns, M.A., Fellow of Oriel College. 4 vols. 8vo. 1l. 10s.

Enchiridion Theologicum
Anti-Romanum.

Vol. I. Jeremy Taylor's Dissuasive from Popery, and Treatise on the Real Presence. 8vo. 8s.

Vol. II. Barrow on the Supremacy of the Pope, with his Discourse on the Unity of the Church. 8vo. 7s. 6d.

Vol. III. Tracts selected from Wake, Patrick, Stillingfleet, Clagett, and others. 8vo. 11s.

Greswell's Harmonia Evangelica. Fifth Edition. 8vo. 9s. 6d.

Hall's Works. Edited by P. Wynter, D.D. 10 vols. 8vo. 3l. 3s.

Heurtley. *Harmonia Symbolica: Creeds of the Western Church.* By C. Heurtley, D.D. 8vo. 6s. 6d.

Homilies appointed to be read in Churches. Edited by J. Griffiths, D.D. 8vo. 7s. 6d.

Hooker. *An Introduction to the Fifth Book of Hooker's Treatise of the Laws of Ecclesiastical Polity.* By F. Paget, D.D. Medium 8vo. 7s. 6d.

— *Works, with his Life* by Walton, arranged by John Keble, M.A. Seventh Edition. Revised by R. W. Church, M.A., Dean of St. Paul's, and F. Paget, D.D. 3 vols. medium 8vo. 1l. 16s.

For the convenience of purchasers, Vol. II of this edition (*Ecclesiastical Polity, Book V*), is sold separately, price Twelve Shillings.

Hooker. *The Text as arranged* by J. Keble, M.A. 2 vols. 8vo. 11s.

Jackson's (Dr. Thomas) Works. 12 vols. 8vo. 3l. 6s.

Jewel's Works. Edited by R. W. Jelf, D.D. 8 vols. 8vo. 1l. 10s.

Martineau. *A Study of Religion: its Sources and Contents.* By James Martineau, D.D. Second Edition. 2 vols. Crown 8vo. 15s.

Patrick's Theological Works. 9 vols. 8vo. 1l. 1s.

Pearson's Exposition of the Creed. Revised and corrected by E. Burton, D.D. Sixth Edition. 8vo. 10s. 6d.

— *Minor Theological Works.* Edited with a Memoir, by Edward Churton, M.A. 2 vols. 8vo. 10s.

Sanderson's Works. Edited by W. Jacobson, D.D. 6 vols. 8vo. 1l. 10s.

Stillingfleet's Origines Sacrae. 2 vols. 8vo. 9s.

— *Rational Account of the Grounds of Protestant Religion; being a vindication of Archbishop Laud's Relation of a Conference, &c.* 2 vols. 8vo. 10s.

Taylor. *The Oxyrhynchus Logia and the Apocryphal Gospels.* By the Rev. Charles Taylor, D.D. 8vo, paper covers, 2s. 6d. net.

Wall's History of Infant Baptism. Edited by H. Cotton, D.C.L. 2 vols. 8vo. 1l. 1s.

Waterland's Works, with Life, by Bp. Van Mildert. A new Edition, with copious Indexes. 6 vols. 8vo. 2l. 11s.

— *Review of the Doctrine of the Eucharist,* with a Preface by the late Bishop of London. Crown 8vo. 6s. 6d.

Wheatly's *Illustration of the Book of Common Prayer.* 8vo. 5s.

Wyclif. *A Catalogue of the Original Works of John Wyclif.* By W. W. Shirley, D.D. 8vo. 3s. 6d.

Wyclif. *Select English Works.* By T. Arnold, M.A. 3 vols. 8vo. 1l. 1s. net.

— ***Triologus.*** With the Supplement now first edited. By Gotthard Lechler. 8vo. 7s.

5. LITURGIOLOGY.

Cardwell's *Two Books of Common Prayer*, set forth by authority in the Reign of King Edward VI, compared with each other. *Third Edition.* 8vo. 7s.

— ***History of Conferences on the Book of Common Prayer from 1551 to 1690.*** 8vo. 7s. 6d.

The Gelasian Sacramentary. *Liber Sacramentorum Romanæ Ecclesiæ.* Edited, with Introduction, Critical Notes, and Appendix, by H. A. Wilson, M.A. Medium 8vo. 18s.

Liturgies, Eastern and Western. Edited, with Introductions and Appendices, by F. E. Brightman, M.A., on the Basis of the former Work by C. E. Hammond, M.A.

Vol. I. *Eastern Liturgies.* Demy 8vo. 1l. 1s.

Helps to the Study of the Book of Common Prayer: Being a Companion to Church Worship. By the Very Rev. W. R. Stephens,

B.D., Dean of Winchester. Crown 8vo. 2s. 6d. net; also in leather bindings.

Leofric Missal, The, as used in the Cathedral of Exeter during the Episcopate of its first Bishop, A.D. 1050–1072; together with some Account of the Red Book of Derby, the Missal of Robert of Jumièges, &c. Edited, with Introduction and Notes, by F. E. Warren, B.D., F.S.A. 4to, half-morocco, 1l. 15s.

Maskell. *Ancient Liturgy of the Church of England,* according to the uses of Sarum, York, Hereford, and Bangor, and the Roman Liturgy arranged in parallel columns, with preface and notes. By W. Maskell, M.A. *Third Edition.* 8vo. 15s.

— ***Monumenta Ritualia Ecclesiæ Anglicanæ.*** The occasional Offices of the Church of England according to the old use of Salisbury, the Prymer in English, and other prayers and forms, with dissertations and notes. *Second Edition.* 3 vols. 8vo. 2l. 10s.

Warren. *The Liturgy and Ritual of the Celtic Church.* By F. E. Warren, B.D. 8vo. 14s.

OXFORD

AT THE CLARENDON PRESS

LONDON: HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

EDINBURGH: 12 FREDERICK STREET; GLASGOW: 104 WEST GEORGE STREET;

NEW YORK: 91 & 93 FIFTH AVENUE.

BS
2400
.S8

1502082

Stokoe

First days and early
letters of the church.

2-47460

B52400

S8

1502082

UNIVERSITY OF CHICAGO



48 434 220